

# The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., April 23, 1931

NEW SERIES  
VOLUME XXXIII. No. 17

## "LOVEST THOU ME MORE THAN THESE?"

It is gratifying to see that throughout the State the land is being prepared for planting. Three months ago it was not conceivable how any reasonable amount of the land could possibly be cultivated. Now, in that valley of the Nile, the Mississippi Delta, as well as throughout the State, it seems that practically all the land is being planted. Only a short time ago bankruptcy and starvation stared the people in the face. Now, the promise of harvest is as bright as ever at this season of the year.

But what of the Lord's work? Can His work afford to wait? Is it wise to leave it out of our plans? Have we hope of a bountiful harvest if we do? Should we wait until fall for the harvest before supporting His work? Would it not be wiser as well as more becoming in the light of the words of the prophet to "bake me a little cake first?" Yet, some churches have adopted the policy of doing without a pastor until financial conditions shall have improved. Many churches have decided to let all the mission work wait. It would be well to re-read the book of Haggai, Malachi, Amos and the last part of the sixth chapter of Matthew and the last part of the twenty-eighth chapter. The Saviour said, "Seek first the Kingdom of God." He also said, "Disciple the nations."

Is this neglect due to the fact that the people love material more than spiritual things? It is true that other things are going on largely in the usual way. They should. But is it fair and is it wise to put second things (the material) first, or to leave them out altogether? The same God who withheld the rain a year ago is still on His throne with power and authority undiminished.

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## PREMILLENNIALISM

It is not essential to salvation to believe, "all that the prophets have spoken" concerning the humility and suffering of Christ at His first coming, and His power and great glory at His second coming; but it is a mark of a healthy spiritual condition. Jesus rebuked the two Emmaus disciples for not believing, "all that the prophets have spoken". Then He said: "Ought not Christ to have suffered these things, and to enter into His glory"? Believing all the prophets have written concerning the second coming and glory of Christ makes a new book out of the Bible.

Those who believe all that the prophets have written are known as "Premillennialist". Every orthodox Jew that heard John the Baptist preach and believed his message, expected the Christ to set up a literal kingdom at Jerusalem and to reign on David's throne and restore all things to Israel. Why did they believe that His kingdom would be literal, and that He would, at that time restore all things to Israel? Their deception was due to one thing: They did not believe ALL that the prophets had spoken. They believed what the prophets wrote concerning His second coming; but were blind toward what they had written concerning His first coming. They missed the most important part. The disciples themselves were blind concerning this most important truth, even after His resurrection; for they ask Him: "Lord, wilt thou at this time restore again the kingdom to Israel"? Notice particularly that the Lord did not rebuke them; neither did He tell them that all prophecies were fulfilled in a spiritual way; but among other things He said to them: "But ye shall receive power, after that the Holy Ghost is come upon you". And on the day of Pentecost when the apostles received the power their eyes were opened to "all that the prophets have spoken". And Peter understood and explained what the prophet David wrote in the sixteenth Psalm. He explained, that David "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his (David's) throne". Now do not throw this paper aside and say: "That is all foolish, for Jesus said to Pilate 'my kingdom is not of this world'." I know, it's true that Jesus said my kingdom is not of this world, but before His lips quit moving He explained to Pilate what He meant by it, when He said, But NOW—"But now is my kingdom not from hence". He did not say, it never shall be, but not now. David's throne is a literal throne and belongs to this earth. David's throne is not in heaven where Christ sitteth on the right hand of the Father, but the geographical location of it is in Jerusalem. Peter then explained, in his second sermon, when Jesus would come to occupy this throne of David, which God had sworn with an oath to give him, and had reaffirmed it to Mary by the angel Gabriel. After Peter explained that Jesus of Nazareth was the Christ and that they had killed the Prince of Life, and that He had risen from

the dead, he then said: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began".

Now, it is plain that when the time comes for the nation of Israel to be restored, that God the Father will send Jesus who is the heir to David's throne according to the flesh; and He will come—after having received the Church to Himself—in power and great glory to fulfill "all that the prophets have spoken". Why is it that men do not believe these things? I will venture to prophesy a little myself, I will venture to say, that every true believer in Jesus that will earnestly pray for the guidance of the Holy Spirit in their study of the prophecies with an open mind and heart for the reception of truth will become a Premillennialist "over-night". Why not accept the challenge? Are you afraid of the truth? There is one thing good about it, and that is, to become a Premillennialist gets you out of bad company, for all modernists are Postmillennialist. Why are all modernists—without a single exception—Postmillennialist? It is simply this, and nothing else, they do not believe the Bible.

If you want to enjoy the Old Testament prophets, believe "all that the prophets have spoken".

—J. E. Heath.

#### NEW TOWNS IN MANCHURIA, CHINA, GROWING IN THE KNOWLEDGE OF GOD

##### An Evangelist Reports on Progress of the Word at a Distant Town Far Down the Mississippi of Manchuria

It is not possible for us to make more than two visits a year to some of the outstations in the North Manchuria field on account of their distance, some being three hundred English miles from Harbin, but Pastor Yang sometimes also goes to these places, and we constantly receive reports from them.

We have just received a report from one of the more distant outstations, where an earnest young evangelist and his wife went last year. Among other things, Evangelist Hing writes from Kiamusze: "Due to the evangelist who preceded us having given up the work some time before we arrived, attendance on worship had fallen off some, but now we have from thirty to forty at church services every Sunday. It is encouraging to note the increase in the number of students and school teachers who attend the meetings. There has been an increase in the number attending prayer-meeting, and these seem now to have a better understanding of what a prayer-meeting should be.

"These people had never been in the habit of worshipping the Lord every week with their substance, preferring to make only semi-annual pledges and paying these when most convenient, but we have now inaugurated Sunday morning collections and they seem to like them.

"The Bible classes are well attended. These are conducted at the meeting house and in the homes. There are now some twenty who are instructed and some awaiting baptism. Among these are two school teachers, several pupils, an employee of the Postoffice, and a few leading business men.

"With the weather down to thirty or forty degrees below zero, it is not safe to attempt long trips into the country for fear of freezing to death and it is not easy to get people out to special evangelistic services until the weather moderates some, so we are doing largely personal and class work.

"One of the most interesting enquirers is the head representative of the leading shipping company, a prominent man, part owner of the gold mine opened near here. He has bought a Bible and makes contributions to the Lord's work. The chairman of the Virtue Society, to whom you presented a Bible, is reading it, and is much interested. Another man has offered a piece of land on which he hopes we will be able to erect a church building. His interest in the gospel is a result of Mrs. Hing's visit to his wife."

The evangelist tells of visiting once a week several homes in the town and of writing frequently to church members and enquirers who cannot be reached well on account of severe cold. Some of these are church members and enquirers at small towns across the river in the direction of a coal mine opened a few years ago. As the population of Manchuria increases mines and other enterprises are increasing. Mr. Hing thinks that a church can be organized north of the river in a few years. He plans to make more frequent visits there this spring.

"A general meeting of all the Christians was held a few days past when", the evangelist continued, "tea and cakes were served. It was a kind of love feast." At this meeting it was decided to open a night school for students of the government schools who wish to improve their Chinese and English (Mr. Hing has a good knowledge of English). This will give a number of good contacts with the students and give entrance into their homes. Some of these students have already manifested special interest in the Lord.

So the work goes at these six outstations which form a part of our North Manchuria work. Seven were baptized at Kiamusze on our last visit. Since Evangelist Hing went there conditions are more encouraging, and a larger number will most likely be received on our next visit in the spring when the river steamers begin to run.

We praise the Lord for faithful followers here in China and in the United States who in spite of business depression on both sides of the Pacific make possible continuation of this good work through prayer and sacrificial giving.

—Charles A. Leonard.  
Harbin, Manchuria, China.

Mr. Carr: "What is the Fifteenth Amendment?"

"Red" Wilson: "I pass."

Mr. Carr: "You're mistaken; you flunk."

Continued from page 13  
Ellett, chorister; Mrs. D. O. pianist. We hope to carry on B. Y. P. U. in the future as if not better than the past. We regret losing our old president, O. U. Rushing, and chorister, U. Rushing. They will be missed by the B. Y. P. U. at Clifton. Mr. Rushing's school in a few days and they will go to their home at Clinton. The people are enjoying the B. Y. P. U. very much and are taking an active part in it. We hope to continue to grow with the election of new officers.

—Secretary-Treasurer  
—O—

**B. Y. P. U. Study Course**  
Union Baptist Church has been very fortunate in having a B. Y. P. U. study course which began March 23rd and continued for a week. We took up the study of the B. Y. P. U. Manual, with Rev. A. W. Clifton teacher of the Senior class. Earl Clark the Junior class.

We are very grateful to the teachers for their splendid work and we feel sure that every one who attended the course will know how to be a "Better B. Y. P. U. worker".

Nina Belle Kennedy,  
Reporter.

—BR—  
Miriam Padgett: "Something preying on Red's mind."

Mary Davis: "Oh, never mind; will die of starvation."

—BR—  
"Honey, I'm knee-deep in it with you."

"All right; I'll put you on the wading list."—Ohio State Sun Day.

—BR—  
"Did you see much poverty in the rope?"

"Yes, indeed. A good deal. In fact, I brought some back with me."

—BR—  
"I hear Jones, the sea captain, is in hard luck. He married a girl who she ran away from him."

"Yes, he took her for a mate, but she was a skipper."

—BR—  
Feels Like It

"Hear they got a new dentist here," remarked Pete, the cooper, on a visit to Bad Man Gulch. "How do you get along with him?"

"Well," drawled Mat, the miner, "he turned the air drill into me, but I escaped before the fool could turn in the dynamite."

—BR—  
**HILLMAN COLLEGE**  
Clinton, Miss.

—O—  
The oldest college for girls in Mississippi—and one of the least expensive. Enrollment limited to 100, thus making personal care and attention possible. Accredited. Educationally good advantages in Piano, Voice and Expression. The two colleges in Clinton and the close proximity to Jackson, the state capital, make the location almost ideal. The new homes for students on the beautiful campus help to make it in reality "Happy, Home-like, Healthy". Write for catalogue.  
M. P. L. Berry, President



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## THE CHURCH AND POLITICAL GOVERNMENT

There seems to be confusion in many minds on the above subject. When our Saviour said, "Render therefore to Caesar the things that are Caesar's and unto God the things that are God's", He proclaimed a new principle. It was not recognized by a political government until it was put into the Constitution of the United States. All true Americans recognize the separation of Church and State as a principle as well established as the Decalogue. It follows that a Christian is under obligation to be a loyal subject to the government, also that he is entitled to all the rights of such citizenship. It implies further that the State may not interfere in religious matters. Yet the two governments are composed of the same subjects and therefore there will be contact between the two. This is recognized by Paul in Rom. 13:1-7. From this passage it is manifestly the duty of Christians to obey the laws and support the officials because it is best and a moral obligation. No man is a good Christian who is not a good citizen. And it is the duty of the State to protect the Church so long as she keeps within the requirements of the law. It is the duty of Christians to promote the welfare of the State, and it is their privilege to share with all citizens all the rights of citizenship. They may seek political preferment, and hold office just as any other citizen. The Church, as an organization, is not to advocate any political party, nor to dictate to the membership their alliances. But it is the duty of every Church member to speak out boldly on all moral questions. Some critics have accused the preachers of meddling in politics when they have preached on Prohibition. But they are entirely within their rights, because that is a moral question and should be preached about just as any other sin.

Now, if our Democratic form of government is to give that protection due the rank and file of its citizens, the churches will have to furnish suitable material from which to draw our officials. This will appear by interrogating those officials who have made good their trust. From the President down to the humblest official, those who have been noted for their uprightness were brought up in the churches. And if the churches establish in the hearts of their membership the principle of Christianity, they will furnish voters, jurors, witnesses, in fact citizens for every need, that will make sure the future welfare of our government. If the churches fail we have no other source of supply. Therefore, if the churches perform their task it will be our political salvation. How important then even from a political viewpoint it is that the churches do faithfully their covenant obligations!

What per cent of your membership is performing? Shall we take ourselves seriously?

Yours in Christ,

—J. P. Williams.

## WHY I READ MY CHURCH PAPER

I read my church paper for the same reason that a stockholder of a bank reads the report of his board of directors, that a merchant reads his trade paper, that a mechanic reads his trade union journal, that a doctor reads his medical magazine: that I may know and understand the latest developments of my trade and profession—that of being a Christian.

I cannot be a real Christian and a worth-while member of my church unless I know its purposes, its aims, its plans, its needs, and how it proposes through the co-operation of its members to join hands with God in bringing them about. My church paper, the text-book of my particular denomination, tells me how.—Church Business.

Rev. Barney Thames goes from Houston to Lovelady, Texas. He is well known in Mississippi.

The Southern W.M.U. Convention meets in Birmingham May 12 and 13, just before the meeting of the Southern Baptist Convention in the same city.

## THE MINISTER IN THE PLACES OF BUSINESS OF HIS PEOPLE

After many years experience in business, and after having many kinds and types of ministers in and around my business place during these years, I have come to the conclusion that a few words should be said publicly upon this subject. The minister has been written up and down with reference to nearly every thing else that he does. If he has been discussed publicly as to how he should conduct himself when he goes into the business houses of his people I have not read it.

Let it be said in all sincerity at the beginning of this article, that I think the minister should go into places where his people transact business. Any legitimate business should feel honored by having him come even if his visit is only a friendly one. He ought to be encouraged to call at the stores and offices and shops where his parishioners labor, and these places should never be too busy to show him the courtesy due him. I think he should expect and receive the same courtesy that any other good man or woman should expect in business houses, but no more.

I have, in my experience, noticed what seems almost unpardonable thoughtlessness on the part of some ministers when they enter business houses, and this article is prompted by this fact. To be sure ministers are not the only ones guilty in this respect, but his thoughtlessness is perhaps more noticeable than in other people. I have had ministers come into my place of business while I was waiting on a customer, or some employee was waiting on them. Instead of waiting at a distance where he would not interfere or hinder the transaction in any way until the customer was waited on, they would rush right in between the customer and me, shake hands, start a conversation, and, apparently gave no thought to the fact that they were making me lose business. In about 90 cases out of a hundred the customer leaves the store and goes elsewhere to do his trading under such circumstances. I would if I were the customer. I have lost many sales by just such visits as described above. The customer naturally feels that you care more for your visitor than you do for his trade if you stop to entertain the caller, and this one transaction might lose him permanently. The other store, knowing that he was a competitor's customer, would be particularly nice, and show appreciation and render service so satisfactory, that I might lose him for all time.

What is the business man to do under the circumstances? He does not want to lose the customer, neither does he want to hurt the minister's feelings. If the minister would only think I am sure that he would not do any thing to cause embarrassment or loss. But why does he not think? If any man should think, surely the minister should. I make my living in my place of business. I think I contribute fairly generously toward pastoral support and all denominational enterprises. I make this money in my place of business. I do not think the minister, when he calls should make me lose one penny by driving away business in his indiscretion. I want my pastor to come to my place of business. I always give him a welcome. If I have a customer when he calls, I think he ought to stand to one side and let me give my undivided attention to my customer, then when the customer leaves, greet me, and let me give such time and attention to him as I may be able to do so without neglecting my work. Those in business know that it is a real problem, a man's size job, to make a living selling goods today. Competition is keener than ever before, people are better educated as to values, expect more prompt and courteous service, and, if they do not get these things in one place, will go where they can get them.

I have hesitated to write the above. I always hesitate to criticize good men. I feel incompetent for the task. Yet I am wondering if what I have said will not cause many another business man to say "Amen", and breathe a prayer that these words have not been written in vain.

Sincerely,

—Business Man.

## ORDER OF BUSINESS—SOUTHERN BAPTIST CONVENTION

Birmingham, Alabama, May 13-17, 1931  
WEDNESDAY, MAY 13, 1931

### Afternoon Session

- 2:00 Song and Prayer
- 2:20 Organization and Appointment of Committees
- 2:50 Order of Business
- 3:00 Welcome Address
- 3:10 Response
- 3:20 Foreign Mission Board
- 3:30 Home Mission Board
- 3:50 Sunday School Board
- 4:05 Relief and Annuity Board
- 4:20 Introduction of Visitors

### Evening Session

- 7:15 Song and Prayer
- 7:30 President's Address
- 8:00 Greetings from Northern Baptist Convention by President A. W. Beaven
- 8:20 Announcements, Special Music
- 8:30 Sermon by J. W. Phillips or his alternate, J. L. White

THURSDAY, MAY 14, 1931

### Morning Session

- 9:00 Song and Prayer
- 9:15 Reading of the Journal
- 9:20 Executive Committee
- 10:00 Changes in Constitution, By-Laws and Procedure
- 11:00 Celebration of Fortieth Anniversary of Sunday School Board
- 12:00 Devotional by C. O. Johnson

### Afternoon Session

- 2:00 Song and Prayer
- 2:15 Co-operative Program
- 3:15 Address by R. E. E. Harkness, President American Baptist Historical Society
- 3:30 Education Commission
- 4:20 Address by J. H. Rushbrooke

### Evening Session

- 7:15 Song and Prayer
- 7:30 W. M. U. Report and Address
- 8:15 Foreign Missions and Missionaries

FRIDAY, MAY 15, 1931

### Morning Session

- 9:00 Song and Prayer
- 9:15 Reading of the Journal
- 9:25 Miscellaneous
- 9:30 Baptist Bible Institute
- 10:00 Southwestern Baptist Theological Seminary
- 10:30 Southern Baptist Theological Seminary
- 11:00 American Baptist Theological Seminary
- 11:25 Relief and Annuity Board
- 12:00 Devotional by Kyle M. Yates

### AFTERNOON SESSION

- 2:00 Song and Prayer
- 2:15 Baptist Papers
- 2:45 Committee to Confer with Northern Baptist Convention
- 3:00 Committee on Place and Preachers
- 3:10 Committee on Resolutions
- 3:30 Committee on Committees
- 3:40 Committee on Boards
- 4:00 Miscellaneous

### Evening Session

- 7:15 Song and Prayer
- 7:30 Baptist Brotherhood
- 8:00 Home Missions and Missionaries
- Moving Pictures of Mission Work in New Orleans by students of Baptist Bible Institute

SATURDAY, MAY 16, 1931

### Morning Session

- 9:00 Song and Prayer
- 9:15 Reading of the Journal
- 9:25 Hospital Commission
- 10:00 Preservation of Baptist History
- 10:30 Social Service Commission
- 11:15 Memorial Service for Deceased Officers of the Convention and its Agencies
- Miscellaneous

### Afternoon and Evening Sessions (To be arranged if necessary)

SUNDAY, MAY 17, 1931

Pulpits of Birmingham supplied both morning and evening by members of the Convention selected by the local committee; also afternoon services if desired in the Convention auditorium.



## Housetop and Inner Chamber

### DEVOTIONAL

Peace with God! That is what Paul says in the fifth chapter of Romans is the possession and position of the believer. Peace with God. To be on good terms with God. To feel and know that there is no obstacle to our friendship or hindrance to our fellowship with Him. Friendly relationship has been established and friendly intercourse made sure to us. Yes, we were once aliens and estranged. But peace has been established. We who were once afar off are made nigh in the blood of Christ. God is our friend. There is no longer a barrier between us and Him. Nothing arises in our minds to hinder our approach. And nothing can arise in His mind that prevents our access. The estrangement which was made by sin has been destroyed by the cross, the enmity having been slain thereby. Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say his flesh; and having a great high priest over the house of God, let us draw near with a true heart in fullness of faith.

Episcopalians are said to have nearly a dozen schools for Negroes in the South.

Mr. Bussell, who has been superintendent of Sunday School work in New Mexico, goes to Arizona for similar work.

Dr. H. L. Martin of Lexington began on Monday a ten days meeting with Pastor W. C. Howard and the church at Forest.

The son of the king of Belgium is touring the United States, traveling as a private individual. He crossed the Atlantic traveling tourist third class.

Negro War Veterans have organized a National Association with headquarters in Jackson, Miss. Their aims will be similar to the American Legion.

Dr. Wm. Russell Owen of Asheville, N. C., will preach the baccalaureate sermon to the graduating class in Mississippi State College for Women at Columbus in May. There are 294 candidates for degrees.

The National Woman's Democratic Law Enforcement League, meeting at Washington this week, demanded the resignation of Mr. Raskob as chairman of the National Democratic Executive Committee.

It is quite the habit of legislatures, state and national, to pass bills under the compulsion or urge or threat of some organization, that will inevitably make necessary an increase in taxes and then cry out against the increase in taxes.

Maybe you could help to make The Baptist Record better by writing the editor suggestions about what subjects should be discussed in the paper, what information is needed to be given out, or any changes that you think might help.

Maj. Gen. Wm. G. Everson, it is said, will retire from the position as chief of the militia bureau in the Army and will become pastor of a Baptist church in Denver. He was in a Louisville pastorate before entering the chaplaincy of the army.

There were 110 reports made by students in the practical activities department of the Baptist Bible Institute, week ending April 11. This meant 170 assignments met, 103 sermons and addresses, 101 people dealt with personally, 650 people attending the services, 22 conversions reported and 965 gospels and tracts distributed.

The new provisional republican government in Spain has announced a policy of religious freedom, a new agrarian policy to benefit the farmer, the right of assembly and the purpose to call a constitutional parliament. The president is Alcala Zamora.

The time is now on us when the churches are preparing for their daily Vacation Bible Schools. If you haven't tried this plan in your church, write to Dr. H. L. Grice, Baptist Sunday School Board, Nashville, Tenn., for information about how to start.

Mr. H. F. Moak of Baptist Bible Institute is available as singer in evangelistic meetings. His address is 1322 6th St., New Orleans, La. Mr. Moak is a graduate of Mississippi College and is now making a tour of the state with the B. B. I. singers.

If you want your way paid to the Southern Baptist Convention in May, send us a list of new subscribers and we will give you one-fourth of all you collect and send in up to the full amount necessary to pay your expenses to the Convention. Do it now.

Dr. J. B. Phillips, formerly pastor Highland Park, Chattanooga, seems to have recovered his health and has just been in a great meeting at Lakeland, Fla. Pastor C. M. Crosswy writes most highly of his Bible preaching, and his strengthening the church and pastor. There were 53 professions of faith.

Some folks beside Mr. Raskob evidently think that the prohibition question is the chief question at issue in national politics, as 1,100 women representing an anti-prohibition organization passed a resolution asking that party lines be ignored in this contest, and vote only for candidates committed to repeal.

On April 5th the First Baptist Church of Meridian closed a series of evangelistic services which lasted eight days. The pastor, Norman W. Cox, did the preaching. Large congregations were present at each of the services. The spirit and interest was the best in several years. There were forty additions to the church, thirty-two for baptism.

The following Mississippi brethren are completing their work at the Louisville Seminary in May, and they are the kind of men our churches would be glad to have back in the state: J. H. Kyzar, A. M. Tate and B. B. Hilbun. The first two are graduating with the Th.M. degree and the last with the doctor's degree. They are Mississippi College men and are highly esteemed in both schools which they attended.

An editorial in the Commercial Appeal condemns Mr. McAdoo for refusing to serve on a committee to receive Mr. Shouse because they differed on the liquor question. The grounds on which Mr. McAdoo is condemned are that there should be room for difference of opinion among people of the same party. All right; if there is room for difference of opinion surely Mr. McAdoo is entitled to some liberty in his action, and not to be condemned for exercising that liberty. Liberty should work both ways.

We are publishing on another page an article by Dr. J. C. Owen containing resolutions to be presented to the Southern Baptist Convention proposing changes in our cooperative program. It is a matter that is pretty sure to be discussed at length, and ought to engage the study of all our people beforehand. There is wide difference of opinion as to what ought to be done, and need for us to get together on the right thing. May the Lord open the eyes of our hearts and enable us to find his will. Read the article and do your own thinking.

What do you say to doing away with the "Annual Sermon" at the Southern Baptist Convention? And at the State Convention; and on down the line? Could the time be better spent?

Bro. Joe Canzoneri on April 26 will supply for Dr. Cox at the First Church, Meridian. Bro. Canzoneri will also sing several Gospel Songs over Station WCOC, Meridian, Miss., Sunday night from 8:40 to 9 o'clock. Dr. Cox is in a meeting with Court Street Church, Portsmouth, Va., where he was once pastor.

The Executive Committee of the Southern Baptist Convention reports receipts for missions, benevolence and education in March of \$84,793.64, one-sixth of which was designated and five-sixths undesignated. The money was from fifteen states and the District of Columbia. The states giving the larger amounts are the following in the order of the size of their gifts: North Carolina, Virginia, Kentucky, Tennessee, South Carolina and Mississippi.

A sane word of caution came from Veterans Administrator Hines a few days ago. He said that at the present rate of appropriations to world war veterans by 1950 disbursements would reach the total cost of the war to the United States, namely \$23,500,000,000. Already five billion dollars have been disbursed, more than half the amount paid to pensioners in all other wars. He said, "Veterans must manifest a peace time patriotism in connection with future demands, comparable to that which brought them honor in the war."

Riverside Church, Marks: We closed last Friday night a S. S. and B.Y.P.U. Training School here among ourselves and using our own talent. We had five classes including the S. S. Manual, Winning to Christ, Junior and Intermediate and the Story Hour. The interesting part of the work is this. We opened the School Monday night with forty-one including the five teachers; our highest attendance for the week was forty-seven, checking our work Friday night, we had thirty-six to take the tests and finish the work. Both the S. S. and B.Y.P.U.'s run around sixty-five and seventy in regular attendance.—W. L. Howse.

Dr. E. C. Routh, Editor of the Baptist Messenger, recently wrote the Baptist Editors, State Secretaries and College Presidents of the South asking them to nominate the twelve greatest Baptists of the last one hundred years, naming none now living. The answers gave to the following the highest number of votes, in the order of the largest number of votes: E. Y. Mullins, Jno. A. Broadus, C. H. Spurgeon, B. H. Carroll, Alexander MacLaren, J. B. Gambrell, Adoniram Judson, John Clifford, J. P. Boyce, A. H. Strong, R. J. Willingham and Geo. W. McDaniel. Ten of these were in the list sent by the Editor of The Record. Seven of them were Southern Baptists; three were English Baptists, and two were Northern Baptists. Five were Seminary presidents; Four were eminent as pastors; one a missionary; one as a mission secretary, and Dr. Gambrell as mission secretary and editor. The Messenger will soon publish biographical sketches of these twelve.

A legislature which votes to repeal a state law which cooperates in the enforcement of the Eighteenth Amendment goes over to the bootleggers, bag and baggage. Witness this statement from the W. C. T. U.: "Two days after the Illinois senate voted to repeal the state prohibition law a witness before a special grand jury in Chicago exposed Senator Dan Serritella as Al Capone's chief of staff, manager for Capone in the 'loop' of Chicago and Boss of the First Ward. And Senator Serritella, Capone henchman, voted to repeal the prohibition law, minimize enforcement and make bootlegging less precarious. The wets have beclouded the issue by saying the W. C. T. U. stood with the bootleggers. In answer we present Al Capone's Own Senator, voting to minimize law enforcement, voting against the stand of the W. C. T. U., voting against the appeal of the President of the United States; voting with the Women's Organization for National Prohibition Reform."



# Editorials

## A WORD TO THE OVERWISE

"Behold ye despisers and wonder and perish". There is ever a disposition on the part of some who are brought into contact with the gospel to assume an attitude of supercilious superiority, or to affect an air of indifference or even of condescending pity, or scorn, toward its advocates. This may sometimes be a polite dismissal of the subject, as with the Athenians who said to Paul, "We will hear thee concerning this yet again". Or others are like the less polite in the same company at Athens who "mocked".

But not simply in the intellectual atmosphere of Athens, but among the ruder people in Antioch of Pisidia (see Acts 13:41) the same hardened indifference and lack of interest in religion was found. While Paul was preaching to them he saw their lips slightly curved in scorn, or their eyes show a callous unconcern as he told them about the resurrection of Jesus and the offer of remission of sins. He saw it and warned them, by a quotation from one of their prophets: Beware therefore, lest that come upon you which is spoken in the prophets (Hab. 1:5), Behold ye despisers and wonder and perish, for I work a work in your days, a work which ye shall in no wise believe if one declare it unto you".

Is the gospel of Christ a matter to be dismissed with a wave of the hand, a shrug of the shoulder, an arching of the eyebrows? Is the account of the resurrection to be answered with an incredulous pursing of the lips? Has our overwise generation come to where the supernatural element in religion is no longer to be taken seriously? And are those who believe in and preach a divinely ordained atonement for sin to be classed as relics of an unscientific age? Ah well, then there is something else coming to those who thus class the holders of the old faith as antiquated and impossible. God has something else for you.

He says, "I work a work in your days, a work which you wouldn't have believed if it had been told you beforehand". The record in Acts doesn't stop to tell us what that is. But the quotation is from Habakkuk who tells the indifferent of his day that God is preparing a shock or a thrill for them that will be far from their liking. For lo I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs.

God has more than one way to wake up a sleeping nation or a sleeping conscience. One way is by fire or flood or famine, or deflation or financial crash, or war or pestilence or cyclone or death. He says I will overturn, overturn, overturn until he shall come whose right it is. The same God who presents the gospel of forgiveness, also declares the day of judgment. The anointed of God (Is. 61:2) is "to proclaim the acceptable year of the Lord, and the day of vengeance of our God".

The "despisers", who found it difficult to be interested in the gospel will wake to wonder when God begins his work of wrath. But it is too late then for listening. They "wonder and perish".

It is said that Mahatma Gandhi purposes to visit the United States after the next Round Table Conference in London.

The State Crimes Commission of New York estimate that the people of this nation pay to racketeers annually from twelve to eighteen billion dollars.

Dr. Eugene Sallee preaches the commencement sermon for Georgetown College (Kentucky), his alma mater.

Rev. R. D. Pearson preached the commencement sermon for the Junior College at Scooba, Rev. C. M. Morris of Columbus supplying for him at Macon. The people at Macon said it was an excellent sermon.

## THE LAMB GOD'S INTERPRETER

Last week on this page an effort was made to interpret the passage in the fifth chapter of Revelation where it is said, "I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals". Thus was shown God's desire to reveal himself to men and the inability of men to receive it. Of course the story does not end here, for God is not turned away from his purpose whatever difficulties may be in the way.

It is shown in the verses that follow that "No one was found in heaven, or on earth or under the earth, who was able to open the book or to look thereon". And John said "I wept much". In spite of his disability and inability man still desires to know God. Paul said to the Athenians that God had made of one all the nations of men, had appointed their bounds in time and in space "That they might feel after him and find him". The search for God is world-wide and has been in every age. It was the beginning of all science and is the goal of them all. It is the deepest longing of the human soul, the highest exercise of the human intellect.

When this longing reaches the point of distress it is near to realization. When we, like John, weep much, we are like the women at the sepulchre near to the revelation of the Lord. Particularly if this sorrow is not simply the disappointment of an ambition, but grief over our failures and the things that have caused us to be shut out from the light of his presence.

Happy are we if when we come to the limit of our ability and the realization of our helplessness, one of the elders can put his hand on our shoulder and say "Weep not", and tell us the way out of darkness.

This elder said to John, "Weep not; look! the Lion of the tribe of Judah, the Root of David, hath overcome to open the book and the seven seals thereof". "And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a lamb standing as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth. And he came, and he taketh it out of the right hand of Him that sat on the throne".

The elder speaks of him as a lion, and he is here seen as a lamb. There is no discrepancy. The lion is the symbol of strength, and strength or power is one of the characteristics of this revealer of God. But it is not physical strength, nor intellectual strength that is needed in this case. The task is of a different sort. It is the kind that is typified in a lamb. In Christ God has set up a new conception and a new standard of power. "Thy gentleness hath made me great" is a new conception among men. A little child becomes a symbol of new values, and a new symbol of values. Non-resistance has found a new meaning in our day through the example of Ghandi. The fierce strength of the British lion has met a new and strange opponent in the peaceful methods of the Mahatma. And he learned his lesson from Jesus, the Lamb of God.

But meekness and gentleness and innocence are not the chief characteristics of this Lamb in the midst of the throne, evident and valuable as they are. Throughout the Old and New Testaments the lamb is the symbol of sacrifice, the means of atonement for sin. John the Baptist truly summed up the ministry and mission of Jesus in a sentence, "Behold the Lamb of God that taketh away the sin of the world".

But let us not miss the whole lesson of this figure of the lamb taking the book out of the hand of Him who sat upon the throne. If we miss this we miss the meaning of Jesus' mission, and miss all that the Bible tells us about God. If we miss this we miss our whole opportunity of knowing God. It is this: that God is revealed to us, and all that he ever wills to make known is revealed to us by means of the atonement which Jesus made for us by his sacrificial death on Calvary. Our hope of knowing Jesus is at the cross. No where else can he be found or God be made known.

It is a waste of time to speak of him as teacher

or prophet or example, or in any other capacity if we turn away from the cross of Christ. He is not a dead Christ. He is standing as if he had been slain. He is in the midst of the throne because he went by the way of the cross. But we speak of him now as the revealer of God by being the lamb that has been slain.

There is good reason for this. The thing that hides God from us is our sins. We can never know Him till our sins are taken away. Our sins are removed by the sacrifice which He made for our sins on the tree. Until this is done the revelation which God wishes to make to us is sealed with seven seals, completely closed. Another reason is that the real nature of God is disclosed to us in the cross. Here are focused the rays of light which give to us the true interpretation of God. Here justice and mercy have met. Here love and holiness blend.

We ought not to pass over the expression of the elder, that he "hath overcome" to open the book. Here were difficulties. Here was a great conflict. Here was a great victory for the whole race of men, for the whole creation, for all time and eternity. It takes you to the scene in Gethsemane where Jesus was prepared for the cross. The evangelist says that being in an agony, he prayed the more earnestly. Literally "being in a conflict", when the powers of good and evil met. Jesus won in this fight and went to the cross a victor.

Again it is said of the lamb that he had "seven horns and seven eyes which are the seven spirits of God". This is another way of saying that Christ crucified is the power of God and the wisdom of God. For horns stand for power and eyes for wisdom. And this power and wisdom are by reason of the Spirit of God within Him. He said that he cast out devils by the Spirit of God. And that he offered himself through the eternal Spirit unto God.

## SON OF MAN, STAND UPON THY FEET

From your knees to your feet is the order of God to his ministers. So it was to Ezekiel; so to Daniel; so to Moses; so to John on the Isle of Patmos. It is like the call to "attention" which a commanding officer snaps out at the recruit before him. When Ezekiel saw the vision of God which he records in the first chapter, he says, "I fell on my face. And I heard a voice of one that spake. And he said unto me, Son of Man, stand upon thy feet and I will speak unto thee. And the Spirit entered into me when he spoke unto me and set me upon my feet". This last clause is also repeated in the next chapter.

And when Daniel was on his knees (10:11) the Lord said to him, "Understand the words I speak unto thee and stand upright". And in Exodus we read that God said to Moses, "Wherefore cryest thou unto me? Speak unto the children of Israel." The time for crying has passed; turn your ear to God and your tongue to the people. A vision of God is a good preparation, but it must result in a sense of confidence, a face of flint and a backbone of steel. The truth is you can't understand what God has to say to you unless you have the courage to stand on your feet and speak boldly to men.

Probably the reason there is so much confusion of mind among preachers and leaders today is because they are so weak in the knees when it comes to standing before men. Ezekiel was told to harden his forehead and to speak to the people whether they would hear or whether they would forbear. He was not responsible for their hearing but he was responsible for his speaking. A good pair of knees will bend before God, but they will not quake before men. And the more surely they bend before God the more certainly they will not tremble before men.

Every pastor today needs as never before courage to rebuke wrong doing and to lead his people to do right, to give God their best. This is no time for weak knees. There is no greater need among preachers than that we should be men. The exhortation of old Joab to his soldiers is still pertinent: "Be of good courage and let us play the men for our people and for the cities



our God. And the Lord do that which seemeth good." And pastors are not alone in this need. Every- body in responsible position needs today to fear God and nothing else. To be willing to do the right, and let the consequences be what they will. Boards of trustees need courage to handle the affairs of the institutions committed to them. And an editor needs to strengthen his hands in God, and his knees, to speak out what needs to be spoken. Anybody who seeks simply to please the people or to avoid offending, or to take the easier road is a craven and unfit for position of trust or responsibility. This does not mean to be wilful or stubborn. It does not call for a show of courage to cover cowardice, but it does call for standing square- ly on one's feet, both to hear the voice of God and to deliver his message to men. There was never in the world a time when true courage was more needed or more at a premium. Just for example there are men in offices both political and religious, and there are newspapers of the secular sort who are listening to voice of the people instead of to the voice of conscience and the voice of God. To everyone who has his ear to the ground, the call of God is "Stand up- ight on thy feet".

—BR—

TRUTH AND FORCE FACE TO FACE

—O—

Christ before Pilate is a typical scene or epi- sode which finds recurrent fulfillment in every age, if not in every day. Who is judge; Jesus or Pilate? Who is prisoner at the bar; the Nazarene or the Roman governor? What do these two represent as they stand face to face? To us Jesus is the Truth unarmed and unat- tended. Pilate is the exponent of force; not brute force, or irresponsible force; but authority that has conventional sanction and is supported by battalions.

THY FEET

And the history of the world seems to be made up of incidents like this. Truth is largely a stranger here. It must face the entrenched opin- ions and established customs, and must win, if it wins at all, without the aid of force, whether that force be military authority, civil ordinances, social proscriptions, or ecclesiastical bulk, pon- derosity or prestige.

But back to Pilate. He had the prisoner Jesus before him, and he was frankly puzzled. He didn't know what to do with him, for he had never had anybody just like him before. He was charged with insurrection, with stirring up the people. And in a way he had stirred them up, as perhaps they had not been stirred before. All the tongues in Jerusalem, Judea and Galilee were busy with his name and doings. The brows of more people were knitted and the hearts of more people were moved than for many a day. And you can't start people to thinking without making trouble. To think is to raise questions and require answers. And the people were think- ing. And it troubled the rulers. The quest for truth had started and privilege was in danger.

To stop it the rulers had Jesus arrested. To them Jesus was a blasphemer. But that wouldn't bother Pilate. Only one thing concerned him: What effect this man would have on the au- thority of Rome in Judea. And so Jesus is charged with sedition. But where is his army? He is without any show of force. Surely this is not a case for Caesar: Take him yourselves and judge him. And when they would not, he turns to Jesus to ask about his "kingdom". "Yes I am a king. But my kingdom is not of this world. I am a king, born and sent to bear witness unto the truth. Every one that is of the truth heareth my voice". And Pilate looked blankly at him and said, "What is truth?"

This was a new thing to him, if indeed it was anything. He could not see it when it stood before him. He didn't know what to do with it. If it were insurrection he knew how to deal with it. But truth? He turned away puzzled. Force and truth occupy wholly different fields. Truth cannot be propagated by force. The Cath- olics have tried that and failed. Baptists ask no support for truth from government. They that are of the truth recognize it. Others won't.

Our renewals have been coming in nicely this month but we still have quite a number who have not yet responded to our notice sent to them on April 1st. We hope that you will take note of the date of expiration on your paper and send in your subscrip- tion. This notice especially applies to all whose time will be out this month, April, 1931.

Many words of praise and appreciation reach us from time to time from our sub- scribers in sending in their subscriptions and we deeply appreciate them and wish it was possible to write each one a per- sonal letter of thanks. As time will not permit this we take this method of thank- ing each one and hope that the Record will be a blessing and inspiration to your home with its weekly visits.

If you know some one in your church who does not take their denominational pa- per solicit their subscription and include with your own in sending your renewal. This will be a real piece of missionary work.

If you do not feel able to send \$2.00 for a year's subscription at this time send us a six months' subscription, or 50 cents will bring the paper to your home for three months.

What we need to get the paper into more Baptist homes is the co-operation of the people who believe the denominational pa- per is a good thing and should receive the support of all good Baptists. If this is your opinion why not put it into practice during the month of May and send us a few new subscriptions from time to time?

"Every One Win One." This would be a good slogan for us during the summer months. If every one will do this, watch our subscription list grow.

Truth will ultimately destroy force. That is why the crowns of Europe are going into the discard. The final control over men will be the truth. The kingdom of the world will become the kingdom of our Lord and his Christ.

—BR—

SUNDAY SCHOOL ATTENDANCE  
APRIL 19, 1931

—O—

|  |       |
|--|-------|
| Jackson, First Church.....             | 793   |
| Jackson, Calvary Church.....           | 1,000 |
| Jackson, Griffith Memorial Church..... | 491   |
| Jackson, Davis Memorial Church.....    | 328   |
| Jackson, Parkway Church.....           | 253   |
| Jackson, Northside Church.....         | 45    |
| Meridian, First Church.....            | 706   |
| Offering, \$55.85                      |       |

|                                       |     |
|---------------------------------------|-----|
| Laurel, First Church.....             | 581 |
| Laurel, West Laurel Church.....       | 350 |
| Laurel, Second Avenue Church.....     | 319 |
| Laurel, Wausau Church.....            | 60  |
| Hattiesburg, Fifth Avenue Church..... | 303 |
| Offering, \$141.00                    |     |

|                                     |     |
|-------------------------------------|-----|
| Brookhaven Church.....              | 519 |
| Brookhaven Church (April 12th)..... | 569 |
| Columbus, First Church.....         | 878 |
| McComb, First Church.....           | 572 |
| Offering, \$22.01                   |     |
| Quitman Church.....                 | 255 |

—BR—

NOTICE

—O—

The Baptist Convention Board office is very much in need of the associational minutes listed below. So, we would appreciate it if someone would furnish us with a copy immediately.

|           |            |               |
|-----------|------------|---------------|
| Benton    | Kemper     | New Choctaw   |
| Calhoun   | Kosciusko  | Oktibbeha     |
| Chickasaw | Lawrence   | Oktibbeha Co. |
| Clay      | Lebanon    | Perry         |
| Clarke    | Lincoln    | Prentiss      |
| Covington | Monroe     | Smith         |
| Greene    | Montgomery | Wayne         |
| Itawamba  | Mt. Pisgah | Webster       |
| Jackson   | Neshoba    |               |

PROPOSED CHANGES IN CONSTITUTION

—O—

We have received from Dr. Hight C. Moore, Secretary of the Southern Baptist Convention, a copy of the report of the Committee on Changes in the Constitution, By-Laws and Procedure of the Convention. Some of the changes do not materially affect the Convention, while others will if adopted. Among the former are those in- serting in the Constitution the date of organiza- tion, May 8, 1845; changing the phrase "domestic missions" to "home missions". But there is a proposed change in basis of representation, namely to allow hereafter one representative for every \$500 given to the boards of the Convention instead of \$250.00 as heretofore. This may be an individual giving \$500, or it may be a church, or where the delegation is not complete in this way the messenger may be selected by the State Convention (or presumably its representative).

Another change proposed, that instead of four vice-presidents there be only one, who automat- ically succeeds the president in case of death or disability.

Another change provides that instead of elect- ing all members of each board annually, one- third be selected each year, to serve 3 years, and that the president of the board and local mem- bers constitute an executive committee. Author- ity to fill vacancies or elect an executive secretary between annual meetings is discontinued.

Provision is made for bonding the treasurers of boards. The old Constitution says a majority is not necessary in a Convention to transact busi- ness. The committee proposes to eliminate this.

The last proposed change in the Constitution does not appeal to us. It is for an entirely new article forbidding the Convention itself to launch a new enterprise involving large expenditure of money except on recommendation of the board responsible for raising the money, or after the Convention has passed upon it (favorably?) in two successive annual meetings.

A change in by-laws is proposed providing that the officers elected at a Convention begin their service at the final adjournment of the Conven- tion. Other changes in by-laws will be discussed later.

—BR—

The Christian Index and the Western Recorder have both spoken approvingly of the article of Dr. Geo. P. White in The Baptist Record sug- gesting a day of prayer among Southern Baptists for our mission work.

—BR—

Kosciusko: On April 5, we were delighted to have Bro. J. E. Byrd, who gave us two splendid sermons, and arranged for a S. S. Training School to begin April 12. Bro. Wyatt Hunter gave us two fine addresses Sunday, and he and Miss Cameron conducted our Training School the following week. They are teachers par excel- lence. Some 20 awards were granted. Our su- perintendent, D. L. Brown, says: "The most satisfactory training school we have had." Our director, J. C. Maxwell, had a B. Y. P. U. training school, two weeks previously, and 73 awards were granted.—A. T. Cinnamon.

—BR—

The Woman's Missionary Union Training School, Louisville, Ky., will have its commence- ment Monday evening, May 4th, at 8:00 o'clock. Miss Blanche White, Corresponding Secretary of Virginia Woman's Missionary Union, will be the speaker on that occasion. A class of forty-one young women will graduate, one of whom is from Mississippi, Miss Frances Landrum of Laurel. All of these young women have had a well rounded course in general church work, and are therefore prepared to do the work of a pastor's assistant or director of religious education. Three of the number are experienced business girls and could use that experience to good advantage in a church secretarial position. A few would like to teach Bible and related subjects in denomina- tional schools. Some are prepared to use their training in the field of community work. It is to be hoped that churches and communities will avail themselves of the services of these trained workers. For information write Miss Carrie U. Littlejohn, 334 E. Broadway, Louisville, Ky.



# RESOLUTIONS CONCERNING OUR COOPERATIVE PROGRAM

J. C. Owen

It is my plan, unless further developments are such as to change my mind, to present the following resolutions at the approaching meeting of the Southern Baptist Convention to be held in May in Birmingham. I am giving this paper to our Southern Baptist press with the invitation that the brethren discuss it as they may wish. It is my sincere hope that in this way there may appear to us a plan for more effective service in our Master's Kingdom.

Whereas, Under our present system our mission causes have continued to suffer increasing embarrassment from lack of adequate financial support while our people have continued to enjoy as large a degree of prosperity, perhaps, as they have enjoyed over any like period of years; and

Whereas, Our Home and Foreign Mission situation is rapidly approaching a crisis so serious as to threaten the collapse of the work which has been built up by an almost unmatched heroism and sacrifice through the years; and

Whereas, Even our educational and other institutions are struggling for existence and finding it indispensable in some instances, in a measure at least, to break away from the requirements of the Cooperative Program and go afield in special campaigns for funds in order to prevent the closing of their doors, and in a few instances even then being unsuccessful in their attempts; and

Whereas, It is manifestly unwise and disloyal to our Divine Master to continue a method however attractive in theory when to do so we are forced to imperil those interests which are most fundamental in the commandments of Christ and have been most fundamental in the plans and programs of Southern Baptists throughout our history;

Therefore, Be it Resolved,

First, That henceforth the Cooperative Program have reference to missions only; and that the Southern Baptist Convention in session in Birmingham shall set a goal for Home and Foreign Missions for the ensuing year and apportion this amount to the several states and request each state to endeavor to raise its quota. Each state will set its own goal for State Missions within its bounds; this total missions budget will then constitute the goal of the Cooperative Program in each of the states. Then the forces of each state in cooperation with those of the Home and Foreign Boards will go afield in the way they may think best to raise the funds so agreed on. Each of the three Boards, the State, Home and Foreign, shall share in the expense of raising these funds in proportion to the amount of its receipts, unless in the several states another basis shall be devised.

Second, That the Southwide institutions and the Relief and Annuity Board be taken care of by such special campaigns as the Southern Baptist Executive Committee may work out with the several states. These campaigns shall be approved from time to time by the Southern Baptist Convention, as each case may require.

Third, That the Educational and other institutions in each state shall be taken care of by special campaigns or otherwise as the brethren in the state may determine, the Southern Baptist Convention maintaining its interest and rendering its assistance to the several states as the occasion may call for and its strength permit.

Fourth, That this plan be set in operation as soon after the Convention in Birmingham closes as can be done consistent with a due regard to the conservation of all our interests.

Note some reasons in favor of this plan.

First, It will take to our people a plan simple and concrete enough to appeal to the average man or woman in our churches. One trouble has been that the speakers have had to take so much time explaining the plan that our people have lost sight of the interests embraced in the plan. This difficulty will be obviated when our speakers present one interest at a time.

Second, Our people will be enabled to give freely to the cause which lies nearest their hearts

with no feeling of disloyalty when they do so. I see no reason why we should conclude that the Holy Spirit must move all our people to give with equal cordiality to all our causes. He does not move them in their service to do so. Some are called to become evangelists, some pastors and teachers, some at home and some abroad. The plan advocated will provide for an equal liberty in our giving.

Third, This plan will make it necessary for each interest and institution to stand on its own merits before our people. No one will any more feel that he is being forced to support an unpopular cause in order to have the privilege of giving to that which lies nearest his heart. This will put the advocate of each cause on his mettle and at the same time will tend to eliminate that which cannot be made to appeal to the consciences of our people. It is only fair that this should be done. The effort to make Foreign Missions bear the burdens of our institutions has almost wrecked both Foreign Missions and these institutions. I think that most of us are beginning to see that we are being irresistibly pushed out near to the inevitable end of this sort of thing.

Fourth, With the good roads and easy and inexpensive means of transportation this plan will tend to decrease the number of our institutions and increase the efficiency of those which survive. This will tend to release a larger proportion of our funds for the fundamental work of missions. We must not seek to set one department of our work over against another or endeavor to make one department support another. We must let each department stand on its own merits, and give all our people the liberty necessary that they may follow as the Holy Spirit may lead.

Fifth, It is not necessary for this writer to assure any one who has been associated with him in any way through the years that this is written by one who has been uniformly friendly to the Cooperative Program. This is written not to criticize or to find fault. It is written with the sole idea of suggesting a plan by which our present distress may be overcome and the cause of our beloved Lord and Master promoted.

—BR—

## FALLING IN LOVE WITH THE LOST

W. W. Hamilton, Baptist Bible Institute, New Orleans, Louisiana

—O—

"Some one has well said that the Baptist Bible Institute is the place to fall in love—in love with lost men." Thus did a student recently express the joy which the workers have as they go on their assignments to the busy street corners and market places and missions and hospitals and parks and docks. "To the student, this is not regarded as a requirement (though he is graded upon work thus done) but a gracious privilege. What greater joy can a Christian have than the privilege of witnessing for his Saviour where his power and love are so much needed?"

"Indeed it is impossible for a saved man or woman to come under the influence of such a school and the crying need of such a city, even for a few months, without having a greater passion for lost souls and a greater zeal to go forth into the harvest."

This is the spirit of the Baptist Bible Institute. City and state and home and foreign missions meet together in New Orleans and in Southern Louisiana. A North Carolina preacher says in a letter to us, "The Bible Institute is going to live. I believe it is there by the will of God." The Emergency Appeal has been recommended by the Executive Committee and authorized by the Southern Baptist Convention. This has been done because they recognize the worth and work of the Bible Institute as a great Christian training school and missionary force.

—BR—

We enjoyed a visit of Prof. E. O. Sellers of the Baptist Bible Institute at the office a few days ago. He was conducting a group of students from the Institute on a tour of the state. They sang at Calvary Church Wednesday evening and at Mississippi College chapel on Thursday morning.

# A DISCOVERY REGARDING THE COOPERATIVE PROGRAM

—O—

I had misjudged it. I had begun to wonder whether our Cooperative Program ought ever to have been taken into our denominational family. In fact the feeling has gotten into the air that the Cooperative Program is a brilliant device for scattering congregations and multiplying empty benches. It is being suggested that this program should be cut up into its segments—into "Foreign Missions," "Home Missions," etc.—and that only one of these interests should be presented, at a service, if we would reach the people's hearts and pocket books.

But recently I attended a service where the entire Cooperative Program held the center of the stage. It was not a mere foreign mission service. Neither did home missions tread the platform from beginning to end. But all the interests were set forth in bright array, and I had absolutely forgotten that these several enterprises could shine with such imperial light. The speaker first referred to our wonderful denominational machinery by which a contributor could simply drop his offering into a church collection plate and, lo, the contribution would take wings for different parts of the world carrying its blessings into the various departments of our benevolent and missionary work.

He took up each interest. He unrolled a panorama of all the Boards and each one, under his touch, loomed into majestic proportions. He carried us on a flying trip to our Orphanage and what a picture he gave us! He melted our hearts at the sight of the children and their needs and possibilities. We could have lingered, but in an instant, the scene shifted and we were at our great hospital and beheld the white-appeared nurses flitting about in their ministry of mercy and the skilled surgeons giving health and healing to multitudes.

Next, a hurried visit to our Christian colleges, and what an inspiring sight as, in moving-picture fashion, he brought these young people, and their teachers and their buildings before us.

The old preachers, too, were marshalled before us and we saw the great helping hand being held out to them by our Board at Dallas. And then he had us glance over our own state with its vast state mission harvest field.

Then the curtain was pulled aside and our own southland was unveiled before us with its Indians, Negroes, foreigners, destitute sections and with the varied ministries being employed by our Home Mission Board at Atlanta.

And now to a high point we were carried where we could sweep our gaze across the waters where lay our mission fields—oh, so rich in opportunities, and triumphs gained, and yet bleeding with their needs and losses inflicted by our own indifference at home.

It was a mountain top to which we were escorted on that day. We caught a world vision. From the speaker's words we got a picture of the soul-stirring experiences that would come to a church that would fling itself enthusiastically into such a program. If our churches need to get to work, let them get back of such a world movement. In imagination I could see a church—say, every one or two months—devoting a service to such a program, with reports read of the contributions received since the last service, with these amounts growing with each succeeding service, and with the church thrilled at the report of these increasing contributions and at the part which they were taking in their Master's world program. Talk of enthusiastic services! What could exceed the holy fervor of a congregation pausing in the midst of their world conflict to hear the tidings of victory. What wonderful things the young people would be hearing in such a service and how eager would many be to bear a part in the undertaking.

Yes, I had thought that "the Cooperative Program might be settling into a corpse to be dragged in for the funeral of our denominational program." But I was waked up. I found that it depends upon how that supposed corpse is brought in. If the one who introduces it lacks life himself and handles it as if he were afraid of ghosts



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he will find himself rattling a skeleton in the  
pulpit and the congregation will take to the  
woods.

But, oh, the pastor who carries the entire pro-  
gram on his heart week by week, compassing  
it with his thoughts, unrolling it daily before the  
throne of Grace, and, in mental vision, visiting  
its various fields, and reading and enjoying its  
multitudinous triumphs. Ah, when that pastor  
brings the program before his people on the sab-  
bath, it will amount, almost, to a sensation. Week  
by week they have already been making their  
offerings in its behalf, and on the special day  
they are all alert to have the latest news. A  
pastor may have a service in which he blows the  
trumpet loudly for only one Board at a time, but  
he can never in that fashion have such a service  
as is possible when the banner of the entire pro-  
gram is properly unfurled before the people.

In imagination I see a pastor preparing for  
such a service. The next Sunday is the time. Of  
course, he will see to it that the treasurer has  
ready his report showing not merely the total  
gifts since the last special service, but also the  
proportionate parts of that total that have gone  
to the different causes.

During the past weeks the pastor has been on  
the lookout for thrilling items about the dif-  
ferent causes for this service. Possibly on next  
Sunday he will have some member present some  
of these items. Maybe some one from the hospi-  
tal, or the orphanage, or a Baptist college will  
tell briefly of a visit. He may have a letter from  
a missionary. The pastor will have his program  
packed with choice features. He will have a good  
understanding with the choir.

But—mark it well—the pastor plans to have  
the service bathed in an atmosphere of worship.  
He knows that the Master Himself will be pres-  
ent to hear the words about His world-program.  
And this pastor will build his order of exercises  
around that fact.

At the opening of the service the audience will  
be subdued into reverential quiet by the singing,  
very, very softly, of the hymn *Take Time to be  
Holy*. Every one will be thinking of Him who is  
in their midst. The fact that He is listening with  
eager interest will awaken a sacred awe and joy  
in their hearts. The pastor knows that as they  
are putting the crown upon Christ in such a  
service He will crown them with His peace and  
His power.

The Cooperative Program is Christ's world-  
program and if He gave His life for its accom-  
plishment, surely we ought to make its considera-  
tion the highest pinnacle reached in the life of  
our church.—E. B. H.

## FIVE GREAT PLAGUES

(J. L. Highsaw, Strand Bible Class, April 12th)  
First great plague. The challenge to consti-  
tuted authority during the last decade. Five hun-  
dred per cent increase in embezzlement. Great  
increase in homicides. Forty-four times more  
danger in Memphis than in the jungles of Africa.  
Graft in city, state and nation.

Second great plague. Jazz in music and mor-  
als. Yapp poetry.

Third great plague. Abnormal aversion to  
work. In Los Vegas, N. M., 1200 men out of  
work. Mayor furnish breakfast—1200 present—  
ruled that must work an hour for a meal—three  
hours work for three meals a day. One hundred  
seventy-seven at second meal, 19 at third meal,  
7 at fourth meal. People seem to be willing to  
say, "let the machine do it." In schools pupils  
and parents seem to think that we teachers must  
pour education through a funnel into empty  
heads. We are very much like a cat chasing its  
own tail.

Fourth great plague. Thirst for pleasure as an  
aim of life. I tuned in upon government owned  
radios, London, Paris, Berlin. Contrasted the  
fine things I heard with what we sometimes have  
to hear in America.

Fifth great plague. Gross materialism. Deny-  
ing the reality of the spiritual in human life.

Prof. Highsaw paid an enthusiastic tribute to  
the work being done by the Noon Prayer Meeting  
of Central Baptist Church. This tribute met with  
very hearty applause.

## STUDIES IN REVELATION

By L. D. Posey, Itta Bena, Miss.

## Chapter Nineteen

## Introduction

I trust that those who are really interested  
in these studies will not only read the chapter  
for study each time, but also the references  
given in the study. Space forbids the quotations  
of many proof-texts in support of the teachings  
advanced in these studies. By reading the refer-  
ences, you can decide for yourselves as to  
whether or not my teachings are scriptural.

## Chapter Nineteen Studied

Whatever may be the Babylon of Revelation,  
whether the rebuilt city in the land of Shinar,  
as I understand the Bible to teach, and which  
was presented in a very brief way in our study  
of chapter eighteen; or, the city of Rome, "spir-  
itualized", as so many writers hold, two things  
are perfectly clear: Among the remaining in-  
habitants of the earth, there will be inexpress-  
ible consternation and sorrow at her sudden and  
complete destruction. The fortunes of every line  
of commerce with all the subordinate interests  
will sink as suddenly, completely and irretriev-  
ably as will the harlot city, the mother of every  
abominable form of wickedness and persecution  
of the righteous.

On the other hand, heaven shall ring with the  
glad Alleluias of both saints and angels, because  
of the fall of that harlot city. Every one of  
every age of the past who has been redeemed  
by the blood of Christ, shall take part in that  
grand jubilee. Nimrod's name and fame will  
have forever perished from the earth.—Rev.  
19:1-6. Whatever disagreement there may be  
about the location of Babylon, there can be none  
as to her complete destruction, and the great  
lamentation on the one hand and the great re-  
joicing on the other of her fall.

Verses 7 to 10 of this chapter give the account  
of the marriage of the Lamb. Students are per-  
haps as much disagreed on this part of this  
chapter, as they are about the Bible teaching as  
to the location of the Babylon of Revelation.  
One thing, however, in this paragraph need not  
be questioned: Jesus is the Bride-groom. True,  
it is not so stated, but it is clear from the "na-  
ture of the case", and other scriptures, which for  
lack of space, cannot be introduced here.

The difficulty of interpretation in this chapter  
is in regard to the Bride of Christ, the wife of  
verse 7. That there are different orders or  
classes among the redeemed, there can be no  
doubt, if we take the Bible at what it says.  
Paul speaks of being "saved, yet so as by fire".  
He also speaks of rewards that will be given to  
some. In the book we are now studying, we see  
some who are martyrs, some with crowns, and  
some with only palms, which indicate their vic-  
tory over the beast. In the parable of the vir-  
gins, the wise ones went in with the bridegroom  
to the marriage. That the bride was already  
in the father's house is plainly implied according  
to marriage customs of the East. So the ques-  
tion arises: "Just what group of the redeemed  
constitute the Bride of the Lamb?" Whatever  
the answer given, there will be those who will  
disagree; yet not one can bring forth a "thus  
saith the Lord" for his point in opposition to the  
one to which he might object. Perhaps this is  
another place where, since the Bible does not tell  
us in so many words, it would be the part of  
wisdom to keep silent. But briefly, here are  
some things about which it is worth while to  
think: Isaac was a type of Christ. His wife,  
Rebecca, was taken from among his kinspeople.  
In much Old Testament symbolism, Israel and  
Judah are set forth as the unfaithful wife of  
Jehovah. Jesus taught that salvation is of the  
Jews. Paul said in effect, that they have great  
advantage over the Gentiles. He also taught  
that the native olive branch (the Jews) would  
again be grafted on to the root. With these  
thoughts all in mind, turn back and read Zech.  
12:10-14; 13:1; 14:4-5, and you will see what the  
prophet saw in store for some of the Jews. Then  
read Rev. 7:1-8, where the 144,000 Jews were  
sealed. Then read Rev. 14:1-5, and you will see

the 144,000 Jews occupying a place, receiving  
words of encomium, and singing a song such as  
no other group of the redeemed can sing and  
enjoy. Then read these distinguishing words,  
"These are they which follow the Lamb whither-  
soever he goeth; these were redeemed from  
among men, being (to be) the first fruits unto  
God and the Lamb". Rev. 14:4. Right there  
you get the Bride, the Lamb's wife. Who, but  
the wife, is entitled to go with the husband every  
where he goes? Following out the types and  
symbols of the Bible, Jews and Jews only, must  
constitute the Bride of Christ. Of course they  
are Jews who have been saved by his blood, but  
Jews none the less. All other Christians of  
every race and clime, will be attendants at the  
marriage feast, just as the bride and groom,  
according to eastern custom always had their  
attendants. There can be no mistaking the fact  
that with the return of Jesus and the setting  
up of his kingdom for the thousand-year king-  
dom-age, redeemed Jews will have a leading  
part. Both Old and New Testament teachings  
confirm this fact; therefore, Jews must consti-  
tute the Bride of Christ.

Verses 11 to 16 of this chapter give us the  
actual coming of our Lord for the final over-  
throw of the armies of earth gathered against  
Jerusalem, and under the beast ruler, the man  
of sin of II Thess. 2:1-8. In Rev. 16:13-16, we  
have the account of the three unclean spirits  
going forth unto the kings of the earth to gather  
them to this battle. Zech. 14:1-3, gives the  
prophecy of this gathering of the nations against  
Jerusalem. At this time Jesus will be accom-  
panied by the mighty hosts of the redeemed,  
even those who had recently attended the mar-  
riage of the Lamb. They constitute a mighty  
army. "And the armies which were in heaven  
followed him upon white horses, clothed in fine  
linen, white and clean". Verse 14. Read Jude,  
verses 14 and 15, a prophecy made by Enoch  
before the flood, but about this very event. Thus  
it happens that the only prophecy that we have  
that was made before the flood, is concerning  
the second coming of Christ. Yet, some Chris-  
tians don't want to study this subject.

But you will note that nowhere, either in the  
passage before us, or elsewhere in the Bible, are  
we taught that these redeemed persons who  
accompany Christ, have any part in the actual  
slaying of these wicked armies. That is the pre-  
rogative of Christ. Just how he will manage a  
large part of this work of destruction is plainly  
told in Zech. 14:12-15. Please read it now.  
Zech. 14:9-11, shows that the city of Jerusalem  
will not be destroyed that day, but will remain  
and be occupied. Eze. 39:12, shows that it will  
take seven months to bury the dead of this bat-  
tle. This same chapter, verses 9 and 10, show  
that the wooden equipment from the armies of  
the wicked shall furnish fuel for Palestine for  
seven years. As a matter of course, here is  
where a lot of people will want to do some more  
"spiritualizing" of Bible teaching. But I prefer  
the plain word of God where neither the text  
nor the context indicate that figures of speech  
have been used.

Verses 17-19, give an account of the feast for  
the fowls of the air, as a result of this mighty  
battle. The great of the earth, with the horses  
upon which they rode, will become food for vul-  
tures, because they fought against God.

Verse 20, gives the doom of the beast ruler  
and his false prophet. They are taken and "cast  
alive into a lake of fire, burning with brimstone".  
Incidentally, this proves that these two charac-  
ters are persons from hell, who have incarnated  
themselves in human bodies, as demons did in  
the days of Christ.

My humble prayer to God is that he may in  
some way take these feeble interpretations of  
this mighty Book which is a part of his Revela-  
tion to man, and stir the people of our state,  
and awaken them to the great things that lie out  
before us. How our preachers need to turn from  
man-made plans and their promulgation, to the  
plans God laid in ages past, and preach them to  
a lost world.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
Col. Cor.—Miss Frances Landrum  
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.  
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.  
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.  
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

We will be very fortunate in having two Landrums connected with our W. M. U. work the first of June. Miss Evie Landrum of Clinton has been secured as full time field worker for the remaining months of this year. Miss Evie isn't a stranger among our women for she has done very effective work for us during the summer months for the past two or three years. She is a sister of our most efficient W. M. U. Secretary, Miss Minnie Landrum, of Brazil. I am sure we will welcome her with plenty of work. We are happy indeed to have her.

The most unpleasant task I have to perform these days is to turn down so many calls to attend your associational meetings. Nothing would give me more pleasure than to go every time I'm called on, but it would be a physical impossibility with the heavy office duties. May I ask you again to have patience with me until our Young People's Leader and field worker come to us.

You will note on this page a list of suggested leaflets to be used in connection with your May programs. I want to call your special attention to a Pageant of Southern Baptist Opportunity written by Mrs. Jessie Truett James. The price is 15c instead of 5c as printed in the May Royal Service. You will find this a very helpful and impressive playlet.

The young people's leaders should take special note in May World Comrades and The Window to the call for scrapbooks, built up mission villages, year books, banquet place cards, menus or anything you have used in your organizations that may be helpful to someone else. If you will send those things to me at once, I will get them to Birmingham but there must not be any delay.

We are printing the Grace McBride Y. W. A. Hymn that was written by Miss Lackey and sung at our W. M. U. Convention by the Grace McBride Y. W. A. here in Jackson.

(A Message from our State Y. P. L. to our W. M. U. Convention)

To every member of Woman's Missionary Union privileged to attend our State Convention I send my happiest greetings and sincere love.

My only regret is that I cannot share with you the joys and opportunities of this Meeting. Not only will there be a new "Joy to the World" because of your coming to Jackson but in my own heart I shall find great joy as I shall read of your every effort. How I would adore to be at the Y. W. A. Banquet and at the Young People's Conference.

As Miss Traylor suggested that I send a real "heart message" to you, I can find no Scripture dearer to me than those words of Jacob found in Gen. 33:13-14 where he tells Esau that "The children are tender—I will lead on softly—according as the children be able to endure—until I come to my Lord". At this beautiful happy season as I see the happy flowers about us blooming in tenderness, they seem to speak to my heart with Jacob and say again that "The children, too, are tender—lead on softly."

I do long to see each little dainty Sunbeam bud of our State, blossom into the full blown rose of a Y. W. A. or a courageous R. A. May our Master Gardener help us to remember that they are tender and that it is now, this year, 1931, that they must be given their share "of moisture, of warmth, and of light," as we shall seek together "to lead on softly" in bringing

them with us as we "come to our Lord". May the moisture be truly from the "well of water springing up into everlasting life", the warmth from the real heart of our Father's great love, and the light from His Word which is a lamp to our feet.

"The soul of a child is the loveliest flower  
That grows in the garden of God.  
It's climb is from weakness to knowledge and power,

To the sky from the clay and the clod,  
To beauty and sweetness it grows under care.  
Neglected, 'tis ragged and wild.

'Tis a plant that is tender but wondrously rare—  
The sweet wistful soul of a child.

Be tender, O Gardener, and give it its share  
Of moisture, of warmth and of light,  
And let it not lack for any painstaking care  
To protect it from the frost and from blight.

A glad day will come when its bloom shall unfold,

It will seem that an angel has smiled,  
Reflecting a beauty and sweetness untold  
In the sensitive soul of a child.

Sincerely yours in the work of our Master Gardener,

Frances Landrum.

## GRACE McBRIDE Y. W. A. HYMN (Sung to the tune of "Maggie")

In a far away land lies a grave,  
Where sleeps our beloved Grace McBride;  
How she longed, in that land, souls to save;  
How she labored for Him, crucified!  
The sin stricken ones cried aloud,  
She heard and she hastened away;  
All the strength of her life she bestowed;—  
'T was hers to hear and obey.

In this land that she cherished as home,  
We serve and we love and we live;  
We may never be called far to roam,  
And never, like her, called to give;  
Never to tread heathen lands,  
But oh, if we walk by His side,  
We shall serve, where we are, His commands;—  
We shall grow like our Grace McBride.

In that Land He has gone to prepare,  
A Home for the faithful and true;  
He's received Grace McBride in His care,  
And she's watching for me and for you.  
Shall we answer our Call as did She,  
And prove that we've strength for each tide?  
Shall we face every foe full and free,  
As we grow like our Grace McBride?

## CHORUS

Yea, our Y. W. A. pledges all,  
To the Cause that will ever abide;  
We too will respond to His Call,  
In mem'ry of Grace McBride.

## Suggested Leaflets—Supplement to W. M. S. Program May—Our Force—Our Field

|  | Cents |
|--|-------|
| A Pageant of Southern Baptist Opportunity (50 Characters or less).....                           | 15    |
| Contribution of Woman's Missionary Union to the Religious Education Program of Denomination..... | 4     |
| Diversities of Gifts Among Missionaries.....   | 3     |
| Great Things Attempt (Poem).....   | 2     |
| Romance of Our Bible.....  | 5     |
| The Woman's Missionary Society as a Factor   |       |

in the Evangelization of the World.  
To the Woman Who Is Not a Member of a  
Missionary Society .....  
Order the above, sending remittance to cover from

W. M. U. Literature Department,  
1111 Comer Bldg.,  
Birmingham, Ala.

## To B. M. C. Former Students and Friends

In our recent efforts to reach our \$2,000.00 goal for support of our Mo Kwong Home for Blind Girls in Canton, China, we closed the fiscal year with a deficit of \$699.00—a big deficit—but if "belated gifts" may continue to come right on, as some have done, these, with the very good exchange on our money in China at this time, will, I trust, mean that our blind girls will not really suffer lack. So, if you let the date for close of fiscal year "slip up on you" and are regretting that you are "too late" with your gift, just know that the deficit makes it the more needful that you send your gift right along—it will help truly, and will be much appreciated.

Only \$300.00 was added to our Mo Kwong Endowment Fund, making our new note \$3,900.00 with 6% interest for this new year.

While we have fallen below our aims, I am not disheartened nor discouraged, but grateful for what has been accomplished during these unusual times. If only each one now, will send her gift right on, be it large or small, the situation will be taken care of, I feel sure.

Most grateful am I, for the splendid way in which so many of our "B. M. C. girls" have stood by this work through the years. The beautiful spirit of joyous, cheerful giving, so manifest in the dear letters that come to me with the gifts, makes me very happy, and often I forward some of these lovely letters for Mrs. Graves to enjoy too.

May God bless you every one, and may we continue faithful to this special work of ours in this time of need.

Sincerely,

Mrs. T. C. Lowrey.

On April 8 the trustees of Clarke College leased the property of the College to a Holding Commission of 29 men who propose to operate the college on their own responsibility. Recently 21 of these met and organized by adopting a constitution and electing eight trustees. These will seek to secure a maintenance fund of \$5,000.00. They have asked Dr. J. F. Carter to continue as president another year.

It took the editor a long time to get to Lena. But last Sunday he took the first opportunity and preached for Pastor J. H. Street, who was preaching a commencement sermon at Carthage. There was a good, attentive congregation, the singing was excellent and the hospitality of these people unsurpassed. If you have been to Lena you will want to go again. It was good to hear these people speaking in high praise of the young pastor.

Dr. John F. Carter writes that Dr. B. C. Land spent a week at Clarke College preaching morning and evening, and that great and lasting good was done. Dr. Land, pastor at Quitman, is an alumnus of Clarke College, also of Mississippi College and of the Baptist Bible Institute. Seventeen new students were enrolled last week and others are expected this week, putting the number of students well over the one hundred mark. Salaries and bills have been paid to date, and Dr. Carter hopes to finish the session without debt.



# The Baptist Record

Published every Thursday by the  
Mississippi Baptist Convention  
Board

Baptist Building  
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y.  
P. I. LIPSEY, Editor

Subscription: \$2.00 a year, payable in  
advance

Entered as second-class matter April 4,  
1911, at the Post Office at Jackson, Mis-  
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in  
renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
other notices will cost one cent a  
line, which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### "In School Days"

One of the most human little  
poems in existence is Whittier's "In  
School Days." Every boy and girl  
in the land, especially of the days  
yesterday, is made to feel afresh  
his own life portrayed as he reads  
this poem, true to life....

"The worn door-sill betraying,  
The feet that slowly came to school,  
Went storming out to playing."

Hundreds of high school boys and  
girls are getting their diplomas at  
this season of the year. As I sit  
and listen to the exercises of these  
happy youngsters, I am reminded  
again of my "In School Days," and  
I live them all over again. There is  
nothing like being a school boy, and  
perhaps a school girl, but was never  
one.

"O, were you ne'er a schoolboy,  
And did you never train,  
And feel the swelling of your heart  
That you ne'er can feel again?"

McGuffey spoke to boyish hearts  
as no other compiler of readers ever  
did.

Well do I recall my first school,  
As I trudged along beside my broth-  
ers and sisters to attend the Wil-  
liams School in Leake county. Prof.  
Elkely Stewart was the teacher. It  
was a little one-room log house by  
the side of the road. Dozens of  
boys and girls occupied seats along  
with me in this dingy little cabin.  
The seats were split logs with pegs  
in them for legs and without backs.  
Rather rough fare, you will say, but  
there was lots of fun as we studied  
our A-B-C's and spelled out our a,  
b, c's.

The faces of my playmates are  
still fresh in my vision as I look  
back down the years to that first  
school. A majority of these boys  
and girls "The grasses on their  
graves have for many years been  
growing." I walk with them, play  
with them and have joyous hours  
with them in my day-dreams and at  
times in my sleep. They are with  
me afresh each year as the season  
of commencements come and go. I  
love those dear childish companions  
and they hold a place in my think-  
ing as none others can. The child-

ish happenings, the childish words  
and other things that came into  
the life back in morning's early  
glow of life are the sweetest and  
linger longest.

"In School Days" of one's life is  
the season of happy memories that  
time cannot efface. How they ling-  
er and bring happy smiles of glad  
remembrances to us as we vision  
them afresh when the locks are in-  
termingling with grey and our foot-  
steps turn to the twilight shadows  
of life's passing day. Let the chil-  
dren of today be happy and care-  
free, for soon these happy school  
days will pass and will linger only  
as a memory. "Blessings on thee,  
barefoot boy."

### Northwest Baptists

Thursday of last week Mrs. Bre-  
land and I had the pleasure of at-  
tending the monthly meeting of the  
Northwestern Baptist Pastors' Bi-  
ble Study Conference, held at Ox-  
ford. About a dozen of the active  
pastors of that section of the state  
had gathered in the First Baptist  
Church, of which Dr. F. M. Purser  
is the efficient pastor, and carried  
out a splendid program. The meet-  
ing began with singing, led by  
Rev. W. W. Grafton, followed by de-  
votional by Dr. W. H. Rafferty, of  
Memphis. Then followed a splen-  
did discussion on "Some Church  
Problems," discussed by F. M. Pur-  
ser, W. E. Lee, N. G. Hickman, J. W.  
Lee, B. W. Hudson, C. C. Weaver  
and N. A. Spencer. We all seem to  
have similar troubles; non-church  
and prayer-meeting attendance and  
how to reach our young people. The  
one appointed to preach was absent,  
as was also the alternate, so the  
writer was pressed into preaching at  
the noon hour.

Afternoon was given over to dis-  
cussing "The Great Commission."  
1. Its Authority, C. C. Weaver; 2.  
To Whom Given, F. M. Purser; 3.  
Its Scope, J. W. Lee; 4. Its Purpose,  
N. G. Hickman; 5. Its Promises, J.  
A. Hufstatler. This was a very  
interesting discussion as the breth-  
ren brought out many thoughts on  
each subject, with an occasional  
cross-question from others. We  
greatly enjoyed the day. It will  
meet with Cold Water, Rev. W. W.  
Grafton, pastor, on Thursday fol-  
lowing the third Sunday in May,  
when a feast of "cat fish, corn pone  
and coffee" is assured. A joint  
meeting of this Conference and the  
Grenada Assembly is to be held in  
June, perhaps at Batesville again.  
Such meetings are very helpful in-  
deed.

It is a law, or rather a rule, of  
this Conference that no dinner be  
furnished at the meetings and that  
it be held any place without invi-  
tation if necessary. This is a good  
rule. But being a visitor, wife and  
I were violators of the rule and ac-  
cepted a kind invitation to dine in  
the lovely home of Mr. and Mrs. R.  
H. McElroy, and enjoyed the stay  
with these fine Baptists and their  
three splendid children immensely.  
May we all meet again.

### Notes and Comments

Mrs. R. H. McElroy, of Oxford,  
mentioned above is a grand-daughter  
of the late Rev. R. G. Hewlett, who  
preached for many years in that  
part of the state, and a niece of  
Rev. J. R. G. Hewlett, of Charles-

ton. This family has one son, Rev.  
Earl McElroy, who is a graduate of  
the Southern Baptist Seminary, and  
is now pastor of Eaton Memorial  
Baptist Church, of Owensboro, Ky.  
They also have four other fine chil-  
dren.

I am in receipt of an appreciated  
letter from Rev. L. E. Hall, one of  
the Veterans of the Cross, who lives  
at Hattiesburg, Miss., in which let-  
ter he says: "My sight has become  
so impaired that I cannot see either  
to read or write anything, but I  
try to keep posted about what is  
said in your department in The Rec-  
ord." This worthy saint is much  
distressed about conditions of af-  
fairs these days. Write him a let-  
ter to comfort him in his sorrow and  
blindness.

### "Glad Tidings" (Rom. 10:15)

Go tell the glad tidings,  
The story of love—  
Sweet, life-giving message  
From Father above.  
  
The millions are waiting  
To hear the good news;  
And dying, yea dying,  
With naught else to choose:  
  
They know not our Savior,  
On whom to believe,  
And after believing  
Real life to receive.  
  
Christ said to go tell it  
To all creation,  
And all who believe it  
Shall have salvation.  
  
So now we must go and  
The glad tidings tell,  
Else be responsible  
For some lost in hell.

### MILLENNIUM

It seems that the scriptures teach  
Pre-millennialism. Therefore, the  
article by Bro. J. E. Heath in The  
Baptist Record of April 16th was  
good. But in referring to John  
18:36, where the Master said, My  
kingdom is not of this world, Bro.  
Heath seems willing for Post-mil-  
lennialists to use it in support of their  
belief. But this very verse strong-  
ly supports Pre-millennialism. For  
in saying this, the Master was not  
saying that His kingdom was not  
nor would not be on earth; but, that  
although He was a king, His king-  
dom was not a worldly or profane  
kingdom, but a Holy one.

Space forbids my going into de-  
tails very deeply, but permit me to  
say that the Kingdom of Israel had  
fallen about seven hundred and  
twenty-two B. C. At the time the  
Master said these words, Caesar was  
the Roman emperor or king. Some  
thought that Jesus was Caesar's  
enemy, (Acts 17:7) and was trying  
to wrest the kingdom from him.  
Some thought Jesus' mission on  
earth was to restore the fallen king-  
dom to the Jews, (Acts 1:6). They  
wanted that done. Some even want-  
ed to compel Him to become king,  
(John 6:15). But He told them all  
plainly that His kingdom was not  
of this world:—not a profane king-  
dom. The kingdom of Caesar was  
a profane one. The kingdom of Is-  
rael was a profane one while stand-  
ing. Hence, both were of this world.  
But His kingdom was a Holy one.

In the Parable of the Pounds  
Jesus is that Nobleman who is com-

ing back to earth to take charge of  
the Holy kingdom He established  
while here. Not until then will  
righteousness reign supremely on  
earth. But when He comes and sets  
up His rule of righteousness, Every  
knee shall bow, (Rom. 14:11). But  
now His kingdom and His righteous-  
ness are being trampled under foot  
by men.

For as the days of Noah were, so  
shall the coming of the Son of Man  
be, (Matt. 24:37). We know the  
condition of the world then and why  
God sent the flood.

In the face of these Bible truths,  
are we not justified in saying the  
scriptures teach Pre-millennialism?  
—O. H. Richardson.

Mars Hill College in North Caro-  
lina will celebrate its Diamond An-  
niversary May 1.

Pastor J. D. Franks begins a  
meeting in his church, First Church  
of Columbus, April 26.

Dr. J. C. Massee is conducting an  
evangelistic campaign in Hollywood,  
California, April 23 to May 8.

Sioux Falls College (Baptist) in  
South Dakota has in a short time  
raised \$122,000 of a proposed \$400,-  
000 endowment.

It is said that the coast to coast  
cavass of 2,000 churches of the  
Northern Baptist Convention has  
had the best cooperation of any en-  
terprise undertaken by the Conven-  
tion.

This week is our last chance to  
contribute to the cooperative pro-  
gram before the books of the South-  
ern Baptist Convention close on  
April 30. Jesus sat over against  
the treasury.

Why should there be any fear of  
the word program? And why should  
one be frightened by the word co-  
operative? But if you can't co-  
operate without doing violence to  
your conscience, then make your  
own program. But don't try to put  
your conscience to sleep with the  
opiate of, "I don't believe in the co-  
operative program".

The Chicago Post says that be-  
fore prohibition was adopted in the  
constitution the alcoholic death rate  
in the nation averaged 5.2 per 100,-  
000. In a few years after the  
Eighteenth Amendment was adopted  
the rate dropped to 1 in 100,000. In  
New York state it dropped from 6.6  
in 100,000 to 1.2. And then when  
New York state repealed its en-  
forcement law the rate rose to 7.4  
in the year 1921.

The Baptist of Chicago, speaking  
of the conviction of Leo Brothers,  
gunman, for the killing of Lingle, a  
reporter, says: Of all the hundreds  
of daring, daylight gang killings,  
this is the first case in which any-  
one has been brought to trial and  
sentenced to punishment. These  
killings have gone unpunished hith-  
erto because of crooked politicians,  
corrupt police administrators, and  
unscrupulous, graft-seeking repre-  
sentatives of the press and the  
courts. Lingle, the murdered man,  
as reporter for a great daily was  
working hand-in-glove with gang-  
sters.



## The Sunday School Department

### SUNDAY SCHOOL LESSON

For April 26, 1931

Prepared by

L. D. Posey, Itta Bena, Miss.

Subject: How to Pray.

Golden Text: Lord, teach us to pray. Luke 11:1.

#### Introduction

The student should read all of Luke 18, then turn back and read Luke 11:1-13, so as to get what Jesus said on prayer.

Events of this lesson occurred in Perea one month before the crucifixion of Christ.

Both the subject, "How to Pray", and the sub-subject, "Why Pray?", are so broad as to require more space than is available in a religious newspaper. For that reason, I shall let them both constitute minors under the general subject of "Prayer".

#### The Lesson Studied

##### I. Prayer.

Prayer includes praise as well as petition. In the model prayer given by our Savior to his disciples in response to their request, "Lord, teach us to pray", praise is the first element. Too many people seem to think of prayer only as petition. A moment's reflection should make any one realize the multitudes of general blessings received from the hand of God; and for which we should be constantly sending up our praise and thanksgiving. From the land in which we live, the air we breathe, the rain and sunshine we enjoy on up through parentage, friends, homes, health and happiness to the special blessings of gospel privileges and salvation through Christ; all of these and more, are blessings for which we should constantly praise God.

Not only so, but we are not in the proper spirit for making our petitions for special blessings until our souls are filled with praise for general blessings already received. Furthermore, what right have we to ask God for special blessings if we are without gratitude and praise for those so graciously given? In the model prayer, praise is given before petition for forgiveness of sins is made.

##### II. How to Pray.

In the parable of the unjust judge from which part of our lesson for this date is taken, we do not want to make the mistake of "covering too much territory". We need to keep in mind the caution given by Dr. Broadus when he said, "Parables do not go on all-fours".

The unjust judge is not a symbol of God, but in contrast with God. The unjust judge granted the woman's petition, not because there was any bond between them, nor because it was right, or that he had any compassion for her in her distress; but simply to get rid of her continued entreaties. Between God and us, there is the bond of Creator for his creatures. In the case of the redeemed there is the bond of Fatherhood and sonship. But over and above all, is the great compassionate nature of God. "But God commendeth his love toward us, in that, while we were yet sinners,

Christ died for us". Rom. 5:8.

The point of the parable now before us is persistent importunity. Jesus himself gave this as the meaning, so thus far we are on solid ground. We are told that the literal meaning of the expression "not to faint" is "not to turn coward or lose heart". The thought is that we are to be persistent in our supplications. True, the Christian must keep in mind the subjection of his will to the will of God. But where our prayers are in accord with His revealed will, such as praying definitely for the salvation of persons known to be lost, there should be no such thing as giving up, unless God reveals to us that the one for whom we are praying has already sinned away his last opportunity.

A fine example of giving up too soon, is that of Abraham praying that the cities of the plain should be spared. God granted every request. But Abraham lacked faith, and failed to ask that the cities be spared for fewer than ten persons.

As just indicated, our praying must not only be persistent and according to the revealed will of God, but in faith also. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him". Heb. 11:6.

The spirit of selfishness is involved further on in the lesson; but it is in place here to say that it is hard to keep selfishness out of our prayers, especially in behalf of those we love, and the work entrusted to us to do. The minister wants to see his ministry prosper. Parents want to see their children saved. The Christian wife knows that if her profligate husband should be saved, she would get much more pleasure in life. It is hard to keep selfishness out of conditions such as these. Only the grace of God can enable us to do so.

##### III. Why Pray?

The first reason why people should pray, is because, by comparison, the Bible is filled with commands to pray, and by examples of those who did pray. "If my people which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sins, and will heal their land". II Chron. 7:14. In this verse the command may be considered indirect, but the relationship and need are clearly stated. In this verse, however, the relationship is national; under the gospel, the relationship is personal. Through faith in Christ and the regenerating work of the Holy Spirit, we are born into the family of God. He becomes our Father, and we his children; hence, the close relationship as a reason why we should pray.

Finally, our need is a reason why we should pray. True, God knows our needs, but it is his will that his children ask him for needed blessings.

Last year a prominent Modernist said he could see no relationship between a man's prayer and a thunderstorm. Of course not. No Mod-

ernist can; but the child of God can. The God who made what we call "the laws of nature", made those laws so that he can regulate them at will, and that without disrupting the universe, just the same as a watch-maker can regulate the watch, or move the hands without destroying the delicate machinery of the watch. "Yes, my belief that God can and does answer prayer, has passed into the higher realm of knowledge of that fact.

The humility of the publican and the arrogant pride and self-righteousness of the Pharisee in the next parable of our lesson, are too plain to require comment here. The average reader will readily see both. Humility, the basis of blessings; pride the basis of blessings denied. May God save us from the spirit of pride as manifested in the Pharisee.

—BR—

### MEETINGS

Recently we closed a most gracious meeting with Pastor R. R. Lloyd and the Central Baptist Church, San Antonio, Texas. There were thirty additions, fifteen of them for baptism. Also there was one fine young man who volunteered for the ministry.

Pastor Lloyd and his good wife have done a most wonderful work with that church. He has now one of the best organized churches it has been our privilege to know. And his organization works. It is doing what it was organized to do.

It has been our privilege to be with the pastor and his church there in two meetings.

We are now in a splendid meeting with Pastor E. B. English and his church at Clay, Ky. The Lord is blessing and souls are being saved at almost every service. This is also our second meeting with Brother English.

—Evangelist J. W. Hickerson and wife—

—BR—

Official reports show that under Canadian prohibition the manufacture of beer declined thirty-four per cent, its consumption twenty-nine

per cent; manufacture of spirits twenty-five per cent, consumption eighty-six per cent; convictions drunkenness fifty-eight per cent. Prohibition was repealed. Manufacture of beer increased fifty per cent; consumption fifty-two per cent; manufacture of spirits per cent; consumption ninety per cent; and alcoholic drinks eighty-seven per cent.—Ex.

—BR—

Pat (to sick friend): "Have you made yure will?"

Mike: "Yes. Oi left everything to the doctor that saves me loife."

—O—

### Short Story

Mule in a barnyard, lazy and sick. Boy with a pin on the end of a stick. Boy jabs the mule; mule gives a lurch. Services Monday at the M.E. church. —Miss Ruth Wohlwend, of Holston Drive, Knoxville.

—BR—

Planning to attend S. W. B. Seminary? For rent, or sale: 4 room bath, furnished, adjoining campus \$22.50 per month, 4604 Gordon St. Seminary, Hill, Texas. Write Lemuel Hall, % N. W. Bap. Church, Oklahoma City.

—BR—

### ONE CENT A DAY PAYS UP TO \$100 A MONTH

The Postal Life & Casualty Insurance Co., 420 Dierks Building Kansas City, Mo., is offering a new accident policy that pays up to \$100 a month for 24 months for disability and \$1,000.00 for deaths—cost less than 1c a day—\$3.50 a year. Over 68,000 already have this protection. Men, women and children ages 10 to 70, eligible. Send money. Simply send name, address, age, beneficiary's name and relationship and they will send this policy on 10 days' FREE inspection. No examination is required. This offer is limited, so write them today.

### CHURCH FURNITURE

For Pulpits, Pews and Chancels. direct from Factory to you. We manufacture nothing else. Address HUNTINGTON SEATING CORP. Huntington, W. Va.

## STANDARD OIL AND BAPTIST CHURCHES

The Standard Oil Company of New York cooperates with its employees in providing age pensions for them. Will Baptist churches be less provident and more heartless toward their pastors than big business is toward its employees?

Surely not. But if not, the churches should cooperate with their pastors and with the Relief and Annuity Board to provide age and disability income for their ministers.

Standard Oil provides three-fourths of the cost of age pensions for its 45,000 employees. Churches are expected to provide a smaller proportion of their pastors' age and disability income.

Pastors will hesitate to mention this to members of the churches, but members should secure full information from the

### SERVICE ANNUITY DEPARTMENT of The Relief and Annuity Board of the SOUTHERN BAPTIST CONVENTION

1226 Athletic Club Bldg., Dallas, Texas

Thos. J. Watts  
Executive Secretary

H. F. Vermillion  
Managing Director



# CHINESE ABOARD STEAMER HELP AN UNFORTUNATE WIDOW

Through the Instrumentality of one of our Missionaries, Passengers on a Steamer in Manchuria Assist a Sister and her Children

The Chinese as a whole are easily interested in any philanthropic enterprise, and will give their money the same if brought to them in the right way. They have not the Christian background which we of the West have and their motives are often different to ours, but among the Christians we find the same motives as those which impelled the Lord and His followers ever since His coming.

## Chinese Confidence in the Foreign Missionary

One reason the unconverted Chinese have not done more for their people in meeting the needs in a general way is because so few can be trusted to administer the funds properly. There are so-called "Virtue Societies" which collect funds for the help of the needy, but many do not have confidence in them, or believe that the money fails to reach the people as a whole do, however, believe in the honesty of the missionaries and the Chinese Christians. It is for this reason that the government or government officials, when request the Christian organizations to distribute famine and other funds even when given by the Chinese. Integrity of Chinese Christians is one of China's hopeful aspects.

At this time while on a long itinerating trip down the Sungari River to one of our north Manchuria outstations, Kiamusi, I had the pleasant and interesting experience of helping the passengers on the steamer raise money for an unfortunate woman and her children. We frequently come across such opportunities and seek to make the best of them for the good of those in need and for the glory of our Lord and leading all who will to come to a closer relation to Him.

The steamer was packed to its limit, people being willing to sleep, rather suffer, in the cold on the decks for days and nights in order to reach Harbin and other places before the river freezes and travel is possible only over long, rough roads infested with terrible robber bands.

This mother and the four children had lost their husband and father a few weeks previous and were returning to the home of relatives ten miles from another of our outstations, Wuchimihe, east of Harbin. They were taking with them the old grandmother who, with the younger members of the family, had ventured out from the old ancestral home down in Chihli province to begin life anew in this land of promise.

The best place the remainder of this family could find on the steamer was just inside the big door on one side of the steamer. This door must be kept open much of the time so the other passengers, packed in like sardines, would not smother from the boiler's heat. The old grandmother was already weak and exhausted from the fatigue of getting to and on the steamer, which

is often a hard task even for men.

The cold night air and draft was too much for her, so she became ill with a high fever and died the second night. When the next river port was reached the middle of the following morning the question to be solved was what to do with the corpse. The mother desired that it be put off at a small port from which relatives could come for it in the winter by sleigh, but the steamer was crowded, the small port would not be reached until in the middle of the night and would be met only by a boat too small to carry ashore a heavy Chinese coffin.

The steamship company kindly furnished money for the coffin and the body was left at the large port, where inspection had been made by the police. The coffin was put outside the west gate. A guarantee was given that it would be released whenever relatives came for it in the coming winter. The Chinese often leave bodies out in the open in this way until they can be more easily removed or for until a more convenient time of burial.

## The Missionary Lends Assistance

We had already preached and distributed tracts on the steamer several times. It was a pleasure to help the widow secure a coffin and other considerations from the agent of the steamship company. This company had shown the writer favors in the past. Such interest was appreciated by the passengers as well as by those more directly concerned.

It was found that the widow and children were without funds, that they had spent for burial of the father all but enough for their ticket. Interest of the passengers in the death of the old woman, due to crowded conditions on the steamer and its delay for police inspection following the death, caused them to suggest to us and others the possibility of raising some money for the widow and her four small children. To Chinese friends whom we had made on the trip it seemed fitting that we take the lead in receiving these contributions. Some of these offered to lend assistance, if we would only lead the way.

A committee was appointed to go with me throughout the crowded steamer to receive contributions. The second contribution was a five dollar bill from a group of gamblers who had gambled nearly all night. We would not accept such money for Christian work, but were glad to receive it for helping this poor woman and her children.

As we went about the steamer the committee explained how the money was to be used and expressed appreciation that an American missionary was taking the lead in raising the money. There was a general response, some putting in dollar bills; but most of the contributions consisted of ten- and twenty-cent pieces, bills of lower denominations, and copper coins. This money is usually dirty and covered with many germs, but it looked good to each of us and received a welcome in the missionary's hat.

If one wishes to see lucre that is really "filthy" he needs only to come to our part of China. The paper money which is used here in the country districts becomes terribly worn and dirty. The banks will not exchange new bills for the old until

they are worn almost to shreds. On the other hand they will not accept it if the numbers are not clear, so a great deal of money becomes useless in the hands of the people.

When the money collected was counted it amounted to nearly forty dollars, much more than any of us had hoped for. Some increased their contributions to bring the amount to a round forty. The widow was then invited up to receive the money. The missionary was asked to take charge of it until she reached Harbin, fearing that someone on the boat might rob her. This was a large sum for a poor woman, probably more than she had ever had in her hands before. Her gratitude and happiness was unbounded.

All were much pleased at the results. The incident left a good flavor of friendship and helpfulness on the steamer for the remainder of the trip. The missionary and his message were then received even more cordially than ever.

We gave the woman a note to the evangelist and his wife, Mr. and Mrs. Fan, at the mission outstation, Wuchimihe, where the family would leave the train, with the request that they assist the woman and her children secure a conveyance to her people's home in the country, requested that they send a number of gospel tracts with her to her village, and arrange, if possible, to follow these up with a visit.

One rejoices in the privilege of helping in these smaller ways, many opportunities of which come day by day, but the greater joy is in the privilege of telling the people of soul salvation which alone can be had through Christ Jesus our Lord.

—Charles A. Leonard.  
Harbin, Manchuria, China.

## NEWS FROM THE SOUTH'S GREATEST MISSION FIELD

(Evangelist Osmar Jacobs)

With the teaming thousands of unchurched and the multiplied thousands of Roman Catholics, foreigners from the four winds of the earth, New Orleans is unquestionably Southern Baptists' greatest Home Mission Field.

The one thing that breaks my heart and ought to break yours, is that while we are making progress along one line we are losing on the other. Catholicism is robbing us of our Negroes. Catholic churches are filled up all over the city. One Church alone has 7,000 members. There are many disheartening things religiously that are wrong among the negroes. But the sad thing is that we are losing our negroes! This is true almost everywhere, especially along the coast.

The writer ever since he has been saved has been interested in negro work and has done quite a bit, but could not continue for lack of support. He has given himself in New Orleans for two months, spending all his money, now compelled to leave.

He reports:

Sixty-two professions of faith, 10 reclamations, 90 sermons preached, 2 outside meetings arranged, 3 committee meetings, Employed helper for two weeks, 100 personal visits resulting in 15 conversions and one reclamation, 2 churches saved.

The evangelist is deeply interest-

ed in the negro work and is praying and asking prayer for "The Lord of the harvest to send workers in the harvest." The colored brethren are looking to us to take the lead and stop this falling away. Any one interested may write me in care of Baptist Bible Institute, N. O.

## TEACHING OUR DAUGHTERS THE ART OF HOME BUILDING

Until very recently, women's colleges have been satisfied to conform to the same standards and the same types of courses as offered by men's colleges. In doing so, however, they have failed to afford the distinctive character determined by the actual needs of the student and the world-place which she is to occupy.

In spite of modern distractions the home is still the foundation upon which our civilization rates and our true happiness depends. It is here that our young people must turn to find sustenance, inspiration and guidance, and in such ministrations it is the women who moulds home influences. What we fundamentally need today is a body of women leaders who have been trained to think, and are capable of concentrating their thinking upon this business of home building.

At one of the South's outstanding cultural colleges for women, the student is given more than a mere knowledge of materials and skill in utilizing them. During her senior year she is given a type of training which enables her to gather up the scientific, literary, philosophical, historical and artistic material she has acquired thus far and concentrate it upon home problems brought about by changes in environment during recent years. This not only gives unity to her knowledge, but directs her thinking toward the solution of the most significant questions that will confront her in bringing the home back to its central position in sound social progress.

Parents who are interested in this new conception of education for their daughters may secure full information by writing President Robert P. Pell, Box C, Converse College, Spartanburg, S. C.

## FRECKLES



## Vanish In Few Nights

It seldom takes more than an ounce of Othine-double strength to clear the skin of ugly brown freckles. Othine is also a perfect bleach cream. Be sure to ask for Othine-double strength—sold at all drug stores under money back guarantee to remove all freckles and give you a lovely, milk-white complexion. If your dealer can't supply you, send \$1.15 to Othine Laboratories, Inc., Buffalo, N. Y.

## OTHINE DOUBLE STRENGTH

**WE GRAY'S OINTMENT**  
GENUINE  
PRICE 25c  
NASHVILLE, TENN.

Cuts and scratches should be promptly treated. Soothe, heal and protect them with **Gray's Ointment**.  
At all drug stores. For free sample write  
**W. F. GRAY & COMPANY**  
708 Gray Bldg., Nashville, Tenn.



## The Children's Circle

Mrs. P. I. Lipsey

BIBLE STORY No. 17: April 23rd  
The Man With Dropsy: Luke 14:1-6

Tho' Jesus knew the Pharisees hated Him, He once more accepted an invitation to "eat bread" with one of them. He hoped, perhaps, that this one might have kinder feelings toward Him than others had shown, and that He might be able to do him good. This Sabbath meal seems to have been something of a feast. A man was present who had great need of help, a man with dropsy, we cannot know whether a guest or a member of the family, or one who had come in quietly with hope of being cured. Jesus saw in the hearts of the lawyers and Pharisees that they were on the lookout to catch Him, so He answered that unspoken thought with the question, "Is it lawful to heal on the Sabbath day?" They could not say No, to this, and they would not say Yes, so they were silent. Then Jesus healed the sick one and sent him home. Would you like to go with him, and hear what his home folks said when they found him well? But Jesus was interested in His enemies: He said to them, "If you would save a poor animal that has fallen into a well on the Sabbath, how can you be unwilling for a man, a fellow creature, to be healed on that day?" There could be no answer to such a question.

### Questions

1. Do you find any reason in this miracle for thinking the Pharisees had brought this man into the room?
2. Did people ever go to these feasts who were not invited? Luke 7:36,37.
3. Why do you suppose this man came?

### POLITICS AND RELIGION

That any American citizen should be unwilling to vote for any man on the sole ground of his religion seems upon the surface to be inexcusable, and contrary to that principle of the separation of church and state upon which our government is founded. Theodore Roosevelt once declared that he hoped some day to see a Roman Catholic in the White House, and with that unprejudiced sentiment many citizens have agreed. It is conceivable that Governor Smith in the last presidential campaign won as many votes as he lost on the religious issue. His broad minded declaration of political independence of Rome and the Pope, published in the Atlantic Monthly, aroused wide discussion and much favorable comment. If his announced attitude could be maintained there could be no justification for discrimination against him on the ground of religion and to be guilty of it would have been a confession of narrow mindedness.

Mr. C. C. Marshall, however, a lawyer of New York, who called forth Governor Smith's declaration and who professed himself to be personally satisfied with it, but who expressed at the time doubt whether such a position could be maintained in practice by any Roman Catholic in high office, now returns to the subject in a book just issued,

4. In verse 3, what was it that Jesus was answering, as no one had spoken?

My dear Children:

I thought perhaps there would be some happening at the Women's Convention in Jackson that would interest you, and there were two things I want to tell you about. The first thing was the singing of the Glee Club of the Orphanage. Mr. Miller was there with them; they sang very sweetly. Their little song was a sad one, and I saw people wiping their eyes with their handkerchiefs. Then three little girls, from ten to thirteen, maybe, sisters, sang together another song. I'm sure you would have felt, if you had heard them, that it is a privilege to help to take care of little girls like these. Now, here's the second thing. When Miss Traylor, the Secretary of our work, spoke of the winners in the Tithing Story Contest, three little girls were escorted to the platform. Now listen: They were all from our place—the little town of Clinton. But that's not all: They were sisters. Effie McDonald had written the best Tithing Story for the Young Women's Auxiliaries of the State; Ione McDonald the best one for the Girls' Auxiliaries, and little Mildred McDonald, the second best for the Sunbeams! Mildred was put up on a chair "or something", and sang a little Sunbeam song that, I understood, she had made up herself. Don't you know their mother was happy as she also was asked to stand? Indeed, it was a great time for Clinton.

Well, time for me to say goodbye. Much love, and don't forget the Orphans.

Mrs. Lipsey.

entitled, "The Roman Catholic Church in the Modern State." He here affirms that no Roman Catholic could successfully occupy the independent attitude of the late Democratic candidate in the face of the claims of the Roman pontiff, and declares that the election of Mr. Smith to the presidency would have plunged the United States into a serious political and religious quandary, similar to that which confronts the British government in Malta at the present moment.

"It is beyond question that with the Pope's approval," says Mr. Marshall, "Roman Catholic voters in Malta have been denied absolution and refused the sacraments of the Church unless they pledged themselves in the confessional to vote against candidates unsatisfactory to the authorities of the Church. As a result of this the constitution of Malta has been annulled and the elections suspended until, as the British Government puts it, the Pope 'restores to the electorate of the colony complete freedom to exercise their political judgment.' The Pope has refused, and the rupture between the Vatican and the British Government continues. As the question of Church and State was focused on Governor Smith in the United States in 1927-28, it is now focused on Lord Strickland in Malta, head of the ministry and leader of the 'Strickland' or 'constitutional' party, and, curiously enough, like

Governor Smith, a devout Roman Catholic. He has attempted to put into practice the very principles of religious liberty that Governor Smith professed when soliciting the votes of his fellow-citizens for the presidency and has found himself in collision with the Pope. The Vatican has denounced him to the British government as *persona non grata*. The latter has protested such action as an interference in the politics of a British colony. When Lord Strickland escaped assassination in Malta the people petitioned the Archbishop that a Te Deum be sung in the cathedral. The Archbishop refused the request."

It is the view of the Vatican that the Roman Catholic Church is entitled to decide for itself where the function of the church ends and that of the civil power begins, and the British government is sending a royal commission to Malta to negotiate with the hierarchy there as to the respective functions of church and state. The Pope has not one view for Malta and another for the United States.

We have never questioned the sincerity of Mr. Smith's statement. It is apparent that he believes that his membership in the Roman Catholic Church need in no way interfere with exclusive political loyalty to the interests of the people of the United States. But the present situation in Malta raises a question of the utmost moment for this country, and the best time to discuss it and to determine the facts is now, in the quiet between elections, and not at a time when political feeling runs high, as in a presidential year. What are the facts? To what degree could a good Roman Catholic maintain his political independence of Rome in the United States if an issue were to be raised here similar to that which now disturbs the island of Malta? Our American Roman Catholic friends, whose patriotism is as far beyond question as our own, should be as eager as we to determine the facts.—The Baptist.

A new \$5,000 church house was dedicated recently at Phippsburg in N. W. Colorado. It is said that three-fourths of the eighty children present at the dedication had never been inside a church building before. One of the preachers announced his text, "I set before you an open door and no man can shut it", and then said dramatically, "If no man can shut it, who can?" A little Italian boy answered, "Women".

Northern Baptists were the only non-Catholic body doing mission work on the Pacific coast of Nicaragua. They had a church, school and hospital, all destroyed by the earthquake. No missionaries were killed. The work will go on. Nicaragua is the largest republic in Central America, but has the sparsest population. The Moravians conduct a large mission work on the Atlantic coast among English speaking people.

Mark: "I am leaving for Florida tonight."

Luke: "Why so sudden; has anything happened?"

Mark: "Just heard that land was discovered on my lot."

### BAY SPRINGS

We feel that we are doing a wonderful work here in our Baptist Young People's Union with an average enrollment of seventy from church enrollment (membership) about one hundred seventy. We have an average attendance of sixty. Our four very active unions are composed of young people almost entirely. Our greatest need is more adults. Although we aren't so strict on records, invaluable training and inspiration permeate the spirit of our B. Y. P. U.

Respectfully,

Eula Mae Ishee,  
Reporter

Mrs. Timkins was taking her son to school for the first time, and after impressing the schoolmaster with the necessity of his having thorough education, finished up by saying, "And be sure he learns Latin."

"But, my dear madam", said the master, "Latin is a dead language."

"All right", said Mrs. Timkins, "he'll want it. He's going to be an undertaker."

"Has you made all arrangements for your marriage, Mandy?"

"Well, not quite all, Dinah. I got to buy a trooso, and rent a house an' get my husband a job, and buy him a good suit o' close an' get some regular washin' work to do. As when them's done ah kin name the happy-day."—Ex.

Agents wanted for line of Shampoo and Toiletries. Women make liberal profits selling them in whole or spare time. Quick selling and quicker repeating. Write for information concerning our liberal plan making offer Amami-L-48 Warren Street New York.

*Healing Humanity's Hurt*

A True  
Hospital  
Story

### REPORT FOR MARCH, 1931

|                   |             |
|-------------------|-------------|
| Patients          | 77          |
| Days of Service   | 3,600       |
| Free Days         | 30          |
| Part Free Days    | 30          |
| INCOME:           |             |
| Gifts for charity | \$ 118.00   |
| Program           | 1,821.00    |
| Operation         | 29,007.00   |
|                   | \$31,026.00 |

|                 |             |
|-----------------|-------------|
| EXPENSE:        |             |
| Operation       | \$21,215.00 |
| Cost of charity | 2,594.90    |
| Paid on Debt    | 4,774.00    |
|                 | \$28,583.90 |
| Surplus         | 2,442.10    |
|                 | \$31,026.00 |

We paid \$2,552.76 on the debt and \$2,594.90 for charity from our income in March.

SOUTHERN BAPTIST  
HOSPITAL  
New Orleans, Louisiana

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# B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

## Honor Roll for 1930

The B.Y.P.U.'s in Mississippi that were A-1 for all four quarters according to our records were:

Juniors—Beaumont; Baldwin; Calhoun City; Camden; Hazlehurst; Shady Grove, Copiah Co.; Hermanville; Patterson, Davis Memorial, Jackson; Liberty; Norfield; Mt. Creek.

Intermediate—Beaumont; Bogue Chitto; Grenada; Zion Hill, Forrest Co.; Shady Grove, Copiah Co.; Eudora; Live Wire, Davis Memorial, Jackson.

Seniors—Camden; Zion Hill, Forrest Co.; Shady Grove, Copiah Co.; Lexington; Toomsaba; Goodwater, Simpson Co.

Adults—First McComb; Fellowship, Oxford; Service, Oxford.

## Doddsville Reports Interesting Study Course

We are indebted to Mrs. A. J. Marmey for a splendid report of the Doddsville B.Y.P.U. They are just six months old and have just finished a successful study course with fifteen completing the course. Mrs. C. W. Coleman is their efficient leader. Their new officers for this term are: President, Malcolm Butler; Vice President, Chester Eastland; Secretary, Susie Owen Johnson; Pianist, Olean Maroney; Chorister, Hubert Bennett; Group Captains, Willie Ruth Townsend and Eloise Kent.

## Greenville Growing Grander

Director Denman is happy over the results of their Training School that went over in a big way recently.—Class period, lunch and pep period, then classes again. Ninety-one took the work and received their awards. The lunches were served by the B.Y.P.U. Sponsors with the help of the W.M.U. at a cost of 8c each per meal, and Mr. Denman says it wasn't a sandwich and glass of water, but a REAL meal. In addition to this splendid training school another adult Union was added to their list giving them SEVEN splendid Unions all working hard and planning to make it interesting for the other B.Y.P.U.'s who attend the District B.Y.P.U. Convention meeting in Indianola June 18-19.

## Monroe County Elects Officers

Retiring president J. T. Malone reports an interesting meeting of the Monroe Co. Associational B.Y.P.U. with new officers elected for the year. Mr. J. J. Jones was elected to the office of president, Miss Mamie Jones Sec. Treas., Mrs. Ira Bright, Junior-Intermediate Leader, with Mrs. Jim Duke Assistant Junior-Intermediate Leader. We are looking for Monroe Co. to attend the District B.Y.P.U. Convention in Baldwin just about 100% strong led by Jo-Jo.

## Riverside Associational B. Y. P. U. Meets

Under the leadership of Mrs. J. M. Dunn, president the Riverside As-

sociational B.Y.P.U., had a splendid meeting on the fifth Sunday in March in the First Baptist Church of Marks. The devotional was conducted by Mrs. Ruth Yeates, of Marks. Four splendid short talks were made on the subject "Some things B.Y.P.U. Members Should Study," divided up as follows, "Bible" by Hoke Stone; "Study Course Books," Lillian Mack; "Baptist Doctrine," B. G. Rayden; "Our Baptist Work," Lucille Whitehead. Special music was rendered by Trudy Jenkins and Emma Simpson. A sword drill was conducted by Juniors and Intermediates of the Association and Mrs. Dunn gave a splendid talk on "Our God Calls Leaders." While you are reading this the second Associational District B.Y.P.U. Training School will be coming to a close in Clarksdale. One held in Marks several months ago with eight churches cooperating, and this for the other section of the Association. We hope to have a report of this school in these columns soon.

## Pilgrims Rest, Panola County, Sets Goal

The Pilgrims Rest Church in Panola county got a new start for the Spring and Summer months. New officers were elected to take charge April first. Clyce McMin was elected president, Miss Etta Tyler, Vice Pres.; Miss Lottie Draper, Secretary; Mrs. Carl Tyler, B.R.L.; Miss Grace Tyler Organist; Carl Tyler and Aubrey McCown Group Captains and Kenneth Draper Treasurer. They set the standard as their goal and expect to work and fight until they have reached it.

## Vicksburg Churches Combine In Training School

During the week of March 30-April 3, the two churches in Vicksburg with the Antioch church nearby came together each evening for the study of three books. The Seniors studied, Investments in Christian Living, the Juniors studied "Trail Makers in other Lands." One out of the State worker was used, Dr. E. A. Ingram, pastor of Highland Baptist Church, Shreveport, La. Dr. Ingram is a returned missionary from Brazil and each evening in addition to teaching a class of more than forty seniors and adults, gave an interesting talk on our work in Brazil. It was a happy and successful week's work with kingdom progress made as a result.

## Neshoba County Associational B.Y. P.U. Enjoys Visit by Talbert and Tate

The Neshoba Co. Associational B.Y.P.U. had their meeting on the first Sunday in April and as outside speakers invited Mr. Talbert. Mr. Tate, ever anxious to see "how the other fellow does it," went along, hoping that he might get a good idea to carry to his Holmes Co. B.Y.P.U.'s. They report a good day in Philadelphia, good attendance,

congenial fellowship, fine spirit and helpful programs. Mr. Edwards is leading in a splendid way these capable young people.

## "Watch, and Again I Say Unto Thee, Watch"

There is a letter coming to you soon telling you about the District B.Y.P.U. Conventions, explaining the contests, and giving other information that you are wanting. WATCH the mails and then, too, the mail will bring you within about two weeks a large envelope containing a program as well as other things about the Convention.—WATCH for it.

## Holmes County B. Y. P. U.

The first anniversary of the Holmes County Associational B. Y. P. U. was held in Pickens Baptist Church April 12th, with an attendance of two hundred, taxing the capacity of the church.

The meeting was called to order by the president, Clifton R. Tate, and devotional was conducted by Dr. J. S. Riser.

Durant presented the playlet, "Thanksgiving Ann", effectively setting forth principles of tithing.

Reports were given by last year's officers, following which attendance for the day was checked.

Miss Catherine Dendy of Pickens gave a short talk on the B. Y. P. U. spirit.

Mr. Clark, Rankin County Associational President, led a discussion on the work of the missionary committee.

Intermediate girls of Durant sang a song which was enjoyed by all, and Juniors demonstrated the "Sword Drill" conducted by Mrs. S. C. Ray.

Pickens Intermediates sang the B. Y. P. U. Joy song.

Secretary's report resulted in the presentation of both the Efficiency and Attendance Banners to Lexington Senior Union, of which Miss Gladys Tate is president.

At this meeting Miss Catherine Boyd, chorister, resigned, due to her departure for school.

Miss Helen McDaniel resigned as group captain for zone two.

These vacancies will be filled at the next meeting of the executive board to be held in Goodman April 26, 2 P.M.

Among those present were some B. Y. P. U.ers from Jackson, Miss.

The meeting adjourned to meet in Lexington second Sunday in July.

## SACRED HYMNS

By Jack Perkins, Newton, Miss.

## ARTICLE I

The word hymn was employed by the Ancient Greeks to signify a song or poem composed in honor of gods, heroes, and famous men; or to be recited on some joyful, mournful, or solemn occasion. Hellenic hymns, according to their conception of them, have come down to us; some from a very early date, and others from a later period of Greek classical literature.

The Romans did not adopt the word hymn, nor have we many Latin poems of the classical age to which it can be applied. So it is to some other source we must look for the origin and idea of Christian hymnody.

For this we look, not to Gentile, but to Hebrew sources. St. Augustine's definition of a hymn, generally accepted by Christian antiquity, may be summed up in the words, "Praise to God with song." Bede understood the "canticum" as properly requiring meter, though he thought that a real hymn in its original language might retain its character and yet have an unmetrical translation. Modern use has enlarged the definition; Roman Catholic writers extend it to praise of Saints; and the word now comprehends rhythmical prose as well as verse, and prayer and spiritual meditation as well as praise.

The modern distinction between psalm and hymn is arbitrary. As was stated in the beginning the word hymn originally meant a song of praise of men, heroes, etc. The word psalm is the word used to designate the religious poems of the Hebrews which are contained in the psalter. These songs were sung at festival worship, especially at the feast of tabernacles, as songs of praise to God, and usually with the accompaniment of an instrument or instruments.

Some think that the earliest method or form of singing these psalms was a kind of responsive manner of singing. In this method the leader would sing the psalm through, then the worshipers would sing it in repetition after him. Others think that the antiphonal method was practiced; that is, the alternate chanting by a choir divided into two sections, one section singing in response to the other. However, there seems to be no definite knowledge of antiphonal singing until about one hundred A.D.

The singing and playing of sacred music among Hebrews seems to have had its first great awakening with the coming of David. From this time on throughout Old Testament History sacred music held a very important place in Hebrew worship, and later won a place in the Jewish schools.

"Rastus, I sure am sorry to hear that you buried your wife."

"Yassuh, boss, but Ah jes' had to; she was daid."

"Soap educates the eyes."

"Yes?"

"Well, it makes them smart."

"What is your name?" a Kentuckian asked a Negro boy.

"Well, boss", he answered, "everywhere I goes they give me a new name, but my maiden name was Moses."

## HILMAN COLLEGE Clinton, Miss.

The oldest college for girls in Mississippi—and one of the least expensive. Enrollment limited to 100, thus making personal care and attention possible. Accredited. Exceptionally good advantages in Piano, Voice and Expression. The two colleges in Clinton and the close proximity to Jackson, the state capital, make the location almost ideal. The new homes for students on the beautiful campus help to make it in reality "Happy, Home-like, Hillman". Write for catalogue.

M. P. L. Berry, President.



### WHO FOUNDED THE NEW TESTAMENT CHURCH?

Ben Cox

As I see it, it is growing more and more important that Baptists place strong emphasis upon the starting and the customs of the New Testament churches, which millions of people believe were Baptist churches.

I am sorry that some Baptists have drifted into the Protestant custom of speaking of a number of churches as the church. Any one who gives any close study to the custom will soon be convinced that this custom originated with the Romish church, the headquarters of ecclesiasticism.

My dear friend Dr. J. T. Moore, in "Why I Am A Baptist," says "Protestantism has a confused idea of the origin of the church. Some say that it began with Abraham, and others tell us that it began on the first Pentecost after the resurrection of our Lord. There is absolutely not one scintilla of evidence in the Bible or out of it that the church was founded or began on Pentecost. If those who claim Pentecost as the birthday of the church will search the records they will find that any church born on that day or afterwards is too late to receive any commission from our Lord. It follows, scripturally and logically, that any church born on Pentecost or any day thereafter has no commission from our Lord to do anything and must be a human institution and not a divine one."

In this brief discussion I call attention to a few salient points. Jesus plainly says in Matthew 16:18 "Upon this rock I will build my church" and in the 18th of Matthew when Jesus gives instructions about church discipline He says plainly "If he will not hear thee, then tell it to the church." Certainly there must have been a church to tell it to. I am sure there was—the church that Jesus organized.

Roy Mason insists that "Out of material prepared by John the Baptist, Jesus organized and founded His church during the days of His personal ministry here on the earth," and he calls our attention further to the fact that these churches organized by Jesus before the day of Pentecost had the gospel. Mark 1:1. He reminds us also that "They were baptized believers. The apostles had been disciples of John, having been baptized by him (Acts 1:22). Of John's baptism, we are told that it was from heaven (John 1:33). They had an organization. They even had a treasurer, though he turned out to be a dishonest one. They had the same Head that the church of today has, Christ. They had the ordinance of baptism. They had the ordinance of the Lord's Supper. They had the Great Commission. They met together as a church for prayer preceding Pentecost. Moreover they even had a business meeting and selected one to take Judas' place."

I am a frequent user and a great admirer of the Scofield Bible, and I believe I can endorse Scofield at least 90%. I feel that he has done much to increase interest in Bible study, but I am sorry indeed that he did not study himself a little more closely on this line. If he had

done so I feel that he would not have proclaimed that the New Testament churches started on the day of Pentecost. As I see it, on the day of Pentecost three thousand were added to the churches already organized by Jesus.

### A BAPTIST BIBEL INSTITUTE EXPERIENCE

Student Burton A. Miley

The night was a busy Saturday night. The weather was cool and fair. The crowd was a hustling, hurry, scurry, mass as they went about their Christmas shopping. The students were servants of God active in service yet preparing themselves for a bigger, greater task. The assignment was a trial one at Dryades and Euterpe. No service had been held there this school year.

The small band stopped at a lamp post in the middle of the block. A large crowd gathered as the first song was being rendered. It rapidly increased as the second song was being sung. In fact the crowd blocked the sidewalk and a merchant whose store was near by objected to our service. Our first disturbance was the turning off of the street lights as the messenger was reading the scripture of the evening. The merchant then asked a worker a question just as the messenger was starting to speak upon the second birth.

He had only introduced his subject when a policeman asked the band to move to the corner for a merchant was complaining. The speaker made the necessary announcement and members of the assignment, with an increasing crowd which was attracted by the interruption and presence of a policeman, moved on to the street corner.

The messenger, with just a word of how the apostles of old rejoiced in tribulations, continued his message without a break. The owner of an electrical shop did not like our presence at his store so he tried to drown us out with radio music. Failing in his effort he reported to a second policeman. The policeman came to the group just at the moment the speaker was about to complete his message, and he asked permission of the policeman to have the invitation hymn before we moved across the street to the other corner. This was refused. Again the crowd moved with us. There was some laughing and jeering from the crowd as well as encouragement.

Across the street a song was sung. The Spirit was working mightily and another prayer was offered the essence of which was "O, God, may thy power be manifested and thy name glorified for Jesus' sake." The prayer was indeed answered in a glorious way. Never before had the speaker been given such liberty of speech as on that night. Isaiah 55:6 was the thought of the message. A yearning came into the speaker's heart for lost souls never known before by him. At the close of the message two grown people and one lad about fifteen years of age surrendered to Jesus.

### NOTES FROM FLORA

By W. A. McComb

You said when we had good news let you hear it. We are rejoicing

in the Flora Baptist Church, because of the many good things that have come to cheer us this year.

The latest thrill we have had was over paying the bond due on our church annex, with interest on our bonded indebtedness. But we went even further and paid a note at the bank, which was made in paying last year's bond. That reduces our bonded indebtedness to \$3,000.00, and that is distributed over four years, which puts us in sight of the end, even if it is still an uphill pull.

Our church has already sent her check for the April pledge to the Cooperative Program. The pastor was surprised and delighted that the Sunday School Mission offering was over \$104.00, and the W. M. S. Home Mission Self-Denial offering totaled \$75.00. Beside this the January special to the B. B. I. was about \$25.00. Now Mother's Day is near at hand and the Orphanage will be remembered in a special offering. In connection with this we rejoice that the regular budget meets all local expenses and closes each month with a balance in the treasury. All this in the face of the most strenuous times this section has ever experienced.

After writing the above it is not necessary that you be informed that we have large congregations and deeply spiritual services with the most beautiful co-operation and sweet fellowship.

To Him be the glory while we enjoy the blessings and strive to keep ourselves, by His Spirit, in a humble attitude so He can entrust us with other blessings and use us even in a small way in His Kingdom work. Love to the brotherhood.

### INDIAN CHRISTIAN WOMEN AND RUSSIAN SUFFERERS

From a lady missionary in India I have received a letter containing the following:

"We have a small group of women in our Telegu Baptist Church here, who for four years have been putting aside a handgrip of rice when cooking. The first day of each month the rice is collected and sold to our Boys' Boarding School. Last year in the annual meeting the women were disposing of their rice fund, when it was suggested and unanimously voted to send ten rupees to our Baptist brethren in Russia, who are enduring suffering for Christ's sake. \* \* \* The contribution is not large, but it is only one of others they made with their rice collection; and it means that our Indian women are thinking of others and are praying for Russia and the persecuted Christians there. To me the fact that the suggestion came not from me but from the women makes the gift the more fragrant."

—J. H. Rushbrooke.

George Watteau, the Negro whom the famous missionary-explorer, David Livingstone, rescued from the slave traders and for years employed as a servant, recently died at Chislehurst, Kent, England, where he had lived for nearly sixty years. He was taken to England by Livingstone himself. He became a gardener. At the time of his death he was living in retirement on a pension.—Ex.

### In Memoriam

Mrs. T. N. Bush, nee Cynthia Maxwell, widow of the late T. N. Bush of New Hebron, took her departure for the Home beyond Sept. 24, 1930.

Though she had been in poor health for some time, she thought she would be able to make a visit to her daughter, Mrs. L. Cole of Marks, Miss., being accompanied by her other daughter, Edith, who was accustomed to visit the mother. But while on visit she was taken vitally ill and soon passed away. The body was brought back from Marks to the (Old) Hebron Church, where she had had membership for forty years. Here the last rites were held, the following ministers taking part: J. P. Williams, J. B. G. J. G. Dale, B. E. Phillips, Walker, and L. S. Cole, her son-in-law. Thence the burial was to the Smith Cemetery, the family burying ground.

Mrs. Bush was the mother of five children: Mrs. C. C. Pries, deceased, Newton; Clyde, who died in infancy; Miss Edith of New Hebron and Mrs. L. S. Cole of Marks. She also left four step-sons: Homer, Carl, Fred and Luther, to whom she had been a faithful mother.

Mrs. Bush, with her husband, went 14 months before she died, conducted a really Christian home. Their pastor always had a cordial welcome. Though her health was poor the past few years, she was spared to the mature age of 75 years. She was securely anchored in the saving grace of Christ by unswerving faith, and believed the Providential care of the Heavenly Father, hence was patient, tender, faithful and true in all the vicissitudes of life.

She was a meek and quiet spirit which is in the sight of the Lord of great price. She left behind her the record of a faithful church member, a kind and sympathetic neighbor, a loyal wife and faithful mother. And her children do rise up and call her blessed, and her influence still lives to bless those left behind.

By one who received a blessing from her beautiful life,

—J. P. Williams

—O—

J. A. Miley

Died at Mendenhall, April 5, 1934, age 73 years, 7 months, 27 days. Married to Miss Emily Purvis, 17, 1877; father of eight children, all of whom with the mother, survive him. Joined the Baptist Church in early life, lived clean and upright, a faithful deacon forty years; a most efficient church treasurer; loved the church, delighted in her service, always at prayer meeting, loyal to his pastor, believed him to be God's chosen servant whose hands must be held up while he filled his holy calling. He had faith in Christ as Saviour and was free from doubts. A devoted husband and father, full of service towards those sick or needy. A good man gone to his reward. Blessed be his memory.

His pastor, —J. P. Williams



# RESOLUTIONS

Whereas, God in his infinite wisdom, has seen fit to remove from our midst one of our dearly beloved members, Mrs. Gus Ball, be it resolved:

First, that our W.M.S. has lost a faithful worker and that our hearts are sad because of her going.

Second, That the cause of righteousness has suffered a great loss for she was busy trying to make the world better for others.

Third, That our deepest sympathy be extended to her sorrowing husband, children and relatives, and we pray that the Heavenly Father, whom she loved and served, will guide, comfort and sustain them through the years until they shall join her in our Father's house.

Fourth, That a copy of these resolutions be spread on the minutes of our W. M. S., a copy be sent to her family and a copy be published in our county paper and The Baptist Record.

Leakesville Baptist W.M.S.:

Mrs. J. W. Backstrom

Mrs. W. E. Stewart

Mrs. J. T. McRae, Committee

April 10, 1931.

—o—

## In Memoriam

Mrs. B. O. McGee

W.M.S. First Church, Leland, Miss.

A tribute to our friend, Mrs. Adella Stovall McGee, whose beautiful spirit entered into eternal rest the morning of April sixth.

Though a great sufferer for years, and especially during the last months, her passing was peaceful. Those who wept beside her felt that it was not death, but rather a re-

lease, a triumphant home-going, a coronation, eternal life.

As a church, society, and friends, we are sorely grieved, yet in our sorrow we are grateful for her noble life. We recall many things to inspire us: First, she was a glorious believer in Christ. She accepted without question the Bible as the inspired Word of God. It spoke for her the final truth. Her unclouded faith shone through everything she said and did, and brought assurance and courage to all. She believed that one's Christianity should manifest itself in faithfulness and righteousness in all the relations of life.

Mrs. McGee was a woman of rare qualities: personally charming, queenly in bearing, humble in spirit. There was a strength of purpose about her, a self-confidence that made her a leader. She appreciated the fact that there is a great deal in the world that is delightful and beautiful; that there is a great deal in it which is great and engrossing; that there are many fields of activities to which one might with pleasure and profit give themselves, but, with spiritually discerning eyes she saw that nothing the world has to offer is worth the time, effort, and talents, as are the things eternal. Like Moses of old, she chose to consecrate her life to God, to Christ her Blessed Redeemer, and to His Kingdom.

Outside her home, her interests and activities centered in her own church, but did not end there. In her denomination she knew the work and the workers, and gave liberally of her means to support the causes

it fostered.

Mrs. McGee was the beloved teacher of the Dorcas Class. The inspiration of her lessons, her great faith and confidence in God, her courage, her consecration to her Lord, will be inspiration through the years to those whom she taught and loved.

She was a great friend to young people. Many happy hours did she plan for her loved ones and their friends. Possessing the gift of keen judgment of character, she saw and realized the numerous possibilities of the young, finding among them many workers for her Master, and influencing many to enlist in His service.

The word "Orphan" opened her heart and her purse. Each fall she spent days soliciting funds for the motherless and fatherless children of our denomination. From choice, this was peculiarly her own service. Surely ere this she has heard the gentle voice of her Savior saying, "As oft as ye did it unto one of the least of these, ye did it unto me."

She served nobly in the Woman's work of the church, both in the ranks and as an officer, always encouraging us to worthy undertakings.

The last few years of her life she was called to serve through suffering. Never did Mrs. McGee's courage, uncomplaining acceptance of the things of life, perfect trust in God, show forth as it did under invalidism. Where she could not trace God's hand, she trusted in Him with all her heart and leaned not to her own understanding. Truly her life was a quiet stream flowing gently

along the years of her pilgrimage, enriching and refreshing the lives of all whom she touched. Paul declared a glorious truth when he said, "To die is gain". To a Christian, "There is no death, what seems so is transition." "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever."

"Thy day has come, not gone;  
Thy sun has risen, not set;  
Thy life is now beyond  
The reach of death or change  
Not ended, but begun.  
O noble soul! O gentle heart!"

We extend to her loved ones our love and sympathy and prayers. May they be able to carry on with the same faith and courage so beautifully exemplified in her life.

A Friend,

—Mrs. J. H. O'Quinn.

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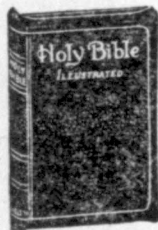
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### A. & M. B. S. U.

After closely observing the work of the B. S. U. Council on the A. & M. College campus, I am convinced that this organization is exerting a powerful influence over the more than 600 Baptist students and the student body in general. It is most commendable in the Christian boys of the Baptist faith to interest themselves so genuinely and wholeheartedly in the spiritual welfare of others, seeking always to keep before their fellows the importance of clear thinking, clean living, and complete consecration while seeking physical and intellectual development.

The spirit and accomplishment of your organization merits the esteem and respect of every official and member of the faculty. The success of the Mississippi Agricultural and Mechanical College has in the past, is now and shall continue to be measured in the crucible of Christian character as exemplified by the students in their daily lives. It is with hope that we look to the future when we have strong, virile young men banding themselves together for the promotion of high ideals and the stimulation of Christian living while away from home ties and home influence.

### PRAYER

By J. S. McNeal, M.D.

Prayer includes worship, supplication, confession, and thanksgiving to God. It includes asking earnestly and humbly.

First, let us realize that there is no merit (certainly no saving merit) in prayer, nor in anything we can do. And that there are many words without prayers; and many prayers without words. That there is praying to be heard of men; and praying to be heard of God. One sinner's prayer is given in Luke 18:13—"God be merciful to me a sinner." Jesus said this man went down to his house justified. But do you know a sinner can pray himself into greater punishment? Jesus says, Woe unto you Scribes and Pharisees, hypocrites! for ye devour widows houses, and for a pretense make long prayers: therefore ye shall receive the greater damnation. And the Pharisees were big religionists.

The saved person has one to glorify—God. He has two to pray for—himself and the other fellow. Himself, that he may be used of God, and that he may glorify God. Worship God for his holiness. Thank him for his abundant loving kindness and tender mercies. Thank him for things given and for things withheld. Ask for things wanted. Always pray, "Thy will be done." Pray for his fellow-servant as for himself. Pray for the sinner that he may be saved, and saved for service. Paul says, Brethren, my

You have worked without very much to work with, yet you have wrought wonderfully well. My sincere wish is that soon you shall realize your dream of bringing to all the boys of the campus an appreciation of the lasting beauty of things spiritual.

Your denomination should be proud of you. We are proud of you at A. & M. College, and we look to your kind for assistance and guidance, knowing that you can be trusted with large responsibilities, even during your student days.

Sincerely yours,

—Hugh Critz, President.

### BLUE MOUNTAIN COLLEGE

B. S. U. officers for the coming year have been elected and will be installed at the evening preaching service, May 3. Miss William Doffin, of Standard, La., will serve as president next year.

On to Ridgecrest! This is being discussed quite seriously on the campus as a result of the Ridgecrest program presented in Student Chapel. An entire day at the retreat from the early reveille to the taps at night was pictured. Peppy songs and yells were given. Definite plans are in progress for eight B. M. C. students to go.

—Lucile Ray, Reporter.

heart's desire and prayer to God for Israel is that they might be saved. He even goes so far as to say, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Paul realized that all have sinned. That the wages of sin is death; that that death includes an eternal existence away from God and all good, with the devil and all bad, in outer darkness, in the lake that burneth with fire and brimstone where their worm dieth not and the fire is not quenched, where there shall be weeping and gnashing of teeth. Paul knew that Jesus died for our sins, and was raised again for our justification, and that only the blood of Jesus can cleanse from sin. Pray for the preacher. Pray for all men, for kings and all that are in authority. Pray for elections. Pray for friend and enemy. Pray over little things. Pray over big things. Pray in faith. Pray in the thick of the battle, to be sure. Pray amid the trials and triumphs, and duties and privileges, and sorrows and joys of day and night. But be alone with God at planned times. At least once, Jesus arose a great while before day and went apart and prayed. Jesus prayed all night the night before choosing the twelve apostles. It is stated that John Knox said he was so busy that he dared not spend less than four hours a day in prayer. The effectual, fervent prayer of a righteous man availeth much.

What bodily posture? Certainly

any as we go about our daily duties. At times are mentioned in Scripture falling on the ground, falling on the face, and kneeling. Sitting is mentioned once. Daniel kneeled and prayed three times a day. Jesus kneeled in the garden. When Stephen was being stoned, he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.

Pray in whose name? Not less than fifteen times in the second chapter of Ephesians, our blessings are mentioned as coming through Jesus. Six times in John 14, 15, 16 Jesus instructs to ask in his name. In John 14:6 Jesus says, No man cometh unto the Father but by me.

—BR—

### A MOST REMARKABLE LETTER

Federal Prison,  
Leavenworth, Kansas,  
March 29, 1931.

Rev. F. M. McConnell,  
The Baptist Standard,  
700 Burt Bldg., Dallas, Texas.

Dear Sir:

By chance a copy of the Baptist Standard of March 5 fell into my hands. On page 15, I happened to read an item about some students in Howard Payne College holding some sort of service in the county jail. I assume that they must have believed that those "jail-birds" were "savable" or that they would not have "wasted" time and energy in going to see them.

Now I would like to ask you, and all Texas Baptists a serious question (Serious to me if not to you!)

Just how bad does a bad man have to become in order to get beyond the reach of God's love? And just when does he pass outside the pale of the interest and "concern" of professing Christian people?

My reasons for asking such questions are somewhat personal. First, I was born and reared a Roman Catholic. For years, I was very devout and accepted all that I was told without questioning aught. Then, as I grew up and began to think for myself, I revolted against the confessional and the asserted power of the Pope and the priests to forgive sins and became—substantially—a man without any religion. At that stage in life I landed in prison.

Second, curiosity—and a desire to be thoroughly equipped for argument and disputation—led me to study the Bible. I resolved to find out, for myself, exactly what the volume taught. Whether that teaching was true or false did not concern me at that time.

I had a few books in my prison cell—my mind was not "cluttered" with any other man's ideas about the Book—and the conclusions reached were mine.

Briefly, what I found, or thought I found, was as follows: That there is an Almighty, Holy God who is perfectly just and merciful. That in one divine and human He made a perfect revelation of Himself. That in sheer grace He offers a complete salvation that can be received with childlike faith, and that any man or woman, however bad by human standards, can instantly have forgiveness and pardon without the intervention of priest, rite, ceremony, or so-called sacrament of any kind.

While I admit that my under-

standing of the teaching of the Bible may be "clear off the track" for I have had no one to guide me. I must, nevertheless, assert that I have given honest and sincere answers to my inquiry and search.

To my mind, that Book seems to teach that God can save the worst and that "saved" people will be "concerned" in their hearts for salvation of "real bad" folks as well as for those of good reputation.

But, honored sir, I feel that "church" people act on the theory that when a man has gone to jail or prison, the third or fourth time he is then a "hopeless case." I notice, too, that if a man shows any extra indifference, hardness of heart, or lack of courtesy and receptivity, professing Christian people immediately abandon all efforts to win his friendship and so that they may ultimately lead him to Christ!

Is it true, Mr. McConnell, that the second or third or fourth offense is outside the pale? Is it true that God will forgive the man who is too bad, but will not forgive the man who has sinned seventy times seven?

Why is it that Christian people have no concern for the "real bad" people? Why do they put forth little effort to win them? Why are they so easily rebuffed? Do they love their rocking-chairs and ease too much? Have they lost the spirit of the martyrs? Is their love for their Lord and for "lost" men such that they can be rebuffed and driven away, because some one has a cold shoulder or spits in their faces?

Frankly, sir—I have "tested" church people along these lines. Most of them are not like King David but are only too glad to offer their Lord that which don't cost them a cent or a sacrifice. Many writing a letter and enclosing a cheap tract has little in common with the effort of a certain Shepherd who "sought until he found."

I am not a scholar—but I am sure that the word translated "merciful with compassion" (in Matthew 23) really indicates that Christ was "violently agitated" because men were lost. Assuming the accuracy of that interpretation, I bluntly remark that if any one will show me just one man or woman on this earth who is "violently agitated" in behalf of the soul of any one of the three thousand convicts in this prison, I swear before God, that I will give heart, mind and life to the religion that produced such a miracle as that would certainly be.

Just one—is all I ask.

It is easy—even for a very, very bad man to believe that God cares and that this Divine Man, Jesus Christ, cared for he was persistent. He never gave up. He sought "until he found." He gave his very life. It is, therefore, quite easy to both love and trust him.

But, to believe that any of the professed followers of today, "truly and truly care"—oh, sir! I would like to believe it; but all I see forces me to doubt it.

Sincerely yours,

—Convict No. 23579,  
In Baptist Standard